

forth her firstborn son: and he called his name Jesus.

11. Now Jesus having been born² in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage.

* But Herod the king having heard
[of it], was troubled, and all Jerusa-
* lem with him; and, assembling all the
chief priests and scribes of the people,
he inquired of them where the Christ
* should be born. And they said to
him, In Bethlehem of Judaea; for
thus it is written through¹ the pro-
* phet: And thou Bethlehem, land of
Juda, art in no wise the least among
the governors of Juds; for out of
thee shall go forth a leader who² shall
shepherd my people Israel.

7 Then Herod, having secretly called the magi, inquired* of them accurately the time of the star that was appearing;† and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found [him] bring me back word, so that I also may come and do him homage. And they having heard the king went their way; and lo, the star which they had seen in the east went before them until it came and stood over the place‡ where the little child was. And when they saw the star they rejoiced with exceeding great joy. And having

come into the house they saw² the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh. And being divinely instructed³ in a dream not to return to Herod, they departed into their own country another way.

Now, they having departed, behold, an angel of [the] Lord^a appears in a dream to Joseph, saying, Arise, take to [thee] the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. And, having arisen, he took to [him] the little child and his mother by night, and departed into Egypt.

And he was there until the death of Herod, that that might be fulfilled which was spoken by [the] Lord,* through the prophet, saying, Out of Egypt have I called my son. Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which [were] in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired¹ from the magi. Then was fulfilled that which was spoken through² Jeremias the prophet, saying, A voice has been heard in Rama,³ weeping, and great lamentation: Rachel weeping her children, and would not be comforted, because they are not.

But Herod having died, behold,

GI have not left out "firstborn" though there is some MS authority for doing so, and it may have been borrowed from Luke, where it is without question. But there was a superstitious motive for leaving it out, and Jerome, reasoning against those who opposed the superstitium, does not venture to say the word was not there. The Vulg has it. **M R Z 1 23** Memphis omit "heretrations."

* γεννητός: the general fact of his being born; literally "begotten," but used for "born." In verse 2 γεννητός properly the fact of being brought forth—of course strictly of the mother. It was the actual fact of his being born or brought forth that the angels refer to.

* 'Through' is not agreeable in English, but the difference is always made between the source, God, for which *deus* is used, and the instruments, for which *per* is employed. See chap. 1, 22.

¹ Or 'burned.'
² It is evident that the star had not been all the way, but now disappeared. See ver. 10. 'The time practically when it appeared; how long since?'
³ T. R. reads 'found,' with many cursives. Vers of Cyp. Vulg.

= This is a Hellenistic use of the word; besides its sense of doing business, it signifies an answer to consultation; hence an oracular or divine answer, and specially meaning an answer to the gods.

* See note to chap. i. 30. In verse 15, T. E. has *he*, with H L Ac.; *we* B C D E Δ H 21 33 omit.

XX, but this is not taken from the LXX, here all the words are in the positive.

There are two things that are in the equation.

an angel of [the] Lord appears in a dream to Joseph in Egypt, saying,
²⁰ Arise, take to [these] the little child and its mother, and go into the land of Israel: for they who sought^e the life of the little child are dead.
²¹ And he arose and took to [him] the little child and its mother, and came
²² into the land of Israel; but having heard that Archelaus reigns over Judaea, instead of Herod his father,^f he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts
²³ of Galilee, and came and dwelt in a town called Nazareth; so that^g that should be fulfilled which was spoken through the prophets, He shall be called a Nazarene.

III. Now in those days comes John the baptist, preaching in the wilderness of Judaea, and saying, Repent, for the kingdom of the heavens has drawn nigh. For this is he who has been spoken of through ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶²

* Then went out to him Jerusalem.

and *sees*. This shows how thoroughly the pronoun and participle are used as a substantive, characterizing the person or thing. The speakers of this expression is awkward in English, and hence I have changed it into the verb, and then it would be in the past: "sought" not "seek."

"In order that it might be," says (chap. 1, 22), "so that it might be," *scilicet*, as here; and "them," *scilicet* (chap. 1, 17), "was fulfilled," are never antithetical in the quotations of the Old Testament. The first is the object of the prophecy; the second, not simply its object, but an event which was within the scope and intention of the prophecy; the third is merely a case in point, where what happened was an illustration of what was said in the prophecy.

* Acc: T. R. reads (w), 'of' or 'by,' with B K L.

* I have no doubt that *elohim* is used as a name for Jehovah. Here it has no article, which, I

* "Pointed out," "shown."

- The verb is in the aorist. **It** is to be the cha-

and all Judea, and all the country round the Jordan, and were baptised by him in the^a Jordan, confessing their sins.

But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned¹ you to flee from the coming wrath? Produce² therefore fruit³ worthy of repentance. And do not think to say within yourselves, We have Abraham for [our] father: for I say unto you, that God is able of these stones to

raise up children to Abraham. And already^a the axe is applied to the root of the trees; every tree therefore not producing^a good fruit is cut down and cast into the fire. I indeed baptise you with water to repentance, but he that comes after me is mightier than I, whose sandals^a I am not fit to bear; he^a shall baptise you with^a [the] Holy Spirit and fire; whose winnowing fan [is] in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

Then comes Jesus from Galilee to the Jordan to John, to be baptised of him; but John urgently forbade him, saying, *I have need to be bap-*

characteristic of the man, not a mere exhortation for the future. "Be in the state of having done it."

* T.R. reads 'fruits,' with L U 33 Syr-Crt & Pat.
 * $\dot{\alpha}$ $\dot{\alpha}$ $\dot{\alpha}$: T.R. reads $\dot{\alpha}$ $\dot{\alpha}$ $\dot{\alpha}$, 'But already
 Jan.' with E K L 2 Ar. 33; text * B C (D) M &
 Ital Vulg Syr-Ort & Pat Memph.

Though I am not quite satisfied with "applied" as a way to translate *ekesis* again, "Laid to" has become actual education: perhaps not meant so by the English translators, but merely as literal translation of *ekesis* as possible; but "applied" is more the moral way of acting—something more than *ekesis* only, "appointed to." (Luke II. 34; Phil. I. 17; I Thess. III. 3.) The reader may consult Kluge's *Devarian* I. under *ekesis*, or Stepli. (See under *ekesis*. For *ekesis*, see Rev. IV. 12.

* *ambigua* is hardly used here for the more common *ambigua* sense, or "shoe."

on nature and character of, but always including the latter.

* Imperfect, 'was so doing': i.e. the act is presented as being then done, not historically presented as one past fact.

before men, so that they may see your upright works, and glorify your Father who is in the heavens.

- ¹⁷ Think not that I am come to make void the law or the prophets; I am not come to make void, but to fulfil.^a
¹⁸ For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass.^b
¹⁹ Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], he shall be called great in the kingdom of the heavens. For I say unto you, that unless your righteousness surpass [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

- ²¹ Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject to the judgment. But I say unto you, that every one that is lightly^c angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty

- of^d the hell^e of fire. If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something against thee, leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift. Make friends with thine adverse party quickly, whilst thou art in the way with him; lest sometime^f the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.^g

- ²² Ye have heard that it has been said,^h Thou shalt not commit adultery. But I say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her in his heart. But if thy right eye be a snareⁱ to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.^j And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.^k

- ²³ It has been said too, Whosoever

under law, broke the commandments spoken of. But this is a consequence; Christ speaks of their authority. All was to be fulfilled in some way or another, not set aside.

^a Or 'excel,' *εὐαγγελίζω*. It is so used by the LXX for a Hebrew word signifying 'excel,' but the *εὐαγγελίζω* rather disables one from translating it so. But I doubt not it includes the idea of being a better righteousness. See ver. 47.

^b Some authorities omit 'lightly,' as *MS Am*; *DE L A 2 2 2c*; *1 23 Syr* Memph have it.

^c The *εὐαγγελίζω* after *εὐαγγελίζω*, it seems to be, the force of 'even to,' 'as far as,' 'as in other cases'; as *Rom. v. 21*; *Rev. xiii. 2*; *2 Cor. xiii. 19*, *εὐαγγελίζω* to *εὐαγγελίζω*.

^d Gehenna.
^e Or 'lest it may be.' Perhaps 'lest' is sufficient; it suggests something uncertain which otherwise might happen any time. See chap. vii. 6.

^f *εὐαγγελίζω* is the quarter of an asseion.
^g T. R. adds 'to the ancients,' with *3 L M 23 Am* *Syr-Crt*; text *MS B D E 2 2c*; *1 Syr-Pet* Memph. *εὐαγγελίζω*, *εὐαγγελίζω* is not properly a stumbling-block, but the 'catch of a trap.'

^h I do not put 'good works,' because it has acquired the force of benevolent actions, which is not the force of *εὐαγγ.* but all that is upright and honourable and comely, what ought to be in one who feels aright. 'Upright' does not quite give the whole sense, but the most nearly so of any word I know.

ⁱ 'Give the fullness of,' *εὐαγγελίζω* is not to fulfil a command in the way of obedience, nor to complete another thing by adding to it; but to fill up full some system sketched out, or that which is expressed in the thing fulfilled, as a whole. Thus the doctrine of the Church completed the word of God, made full what was expressed by it. Christ does not here fulfil what is said, nor add to what still remained and was perfect itself; but came to make good the whole scope of law and prophets. The passage has nothing to do with obeying the law. Nor is it here accomplishing a particular prophecy. He comes as the revealed completeness of God's mind, whatever the law and the prophets had pointed out. Verse 18 forbids the sense of obedience as not to be maintained, though 19 proves that he was to be condemned who, being

- shall put away his wife, let him give her a letter of divorce. But I say unto you, that whosoever^a shall put away his wife except for cause of fornication makes her commit adultery, and whosoever marries one that is put away commits adultery.

- ²⁴ Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou hast sworn.

- ²⁵ But I say unto you, Do not swear at all; neither by the heaven, because it is [the] throne of God; nor by the earth, because it is [the] footstool of his feet; nor by Jerusalem, because it is [the] city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.^b

- ²⁶ Ye have heard that it has been said, Eye for eye and tooth for tooth. But I say unto you, not to resist evil; but whoever shall strike^c thee on thy right cheek, turn to him also the other; and to him that would go to law with thee and take thy body coat, leave him thy cloak also. And whoever will compel thee to go one mile, go with him two. To him that asks of thee give, and from him that desires to borrow of thee turn not away.

- ²⁷ Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, [bless those who curse you, do good to those who hate you,^d] and pray for

- those who [insult you and^e] persecute you, that ye may be [the] sons of your Father who is in [the] heavens; for he makes his sun rise on evil and good, and sends rain on just and unjust. For if ye should love those who love you, what reward have ye? Do not also the tax-gatherers the same? And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles^f the same? Be ye therefore perfect as your heavenly Father^g is perfect.

- VI. Take heed not to do your alms^h before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, They haveⁱ their reward. But thou, when thou doest alms, let not thy left hand know what thy right hand does; so that thine alms may be in secret, and thy Father who sees in secret^j will render [it] to thee.^k

- ² And when thou prayest, thou^l shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets so that they should appear to men. Verily I say unto you, They have^m their reward. But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render [it] to thee.ⁿ But

^a Or 'every one that,' with *MS KL M A B 1 23 Am* *Syr*; text *DE G S U V Syr-Crt* Memph.

^b Or 'the evil one.' *MS 23* read 'strikes.'

^c These words are left out by many. They are in Luke. They are not in *MS B 1 22 Syr-Crt* Memph; *DE L A 2 2c*; *23 Syr* have them. *Ver* *Ver* *Corb* *Am* omit only 'bless those who curse you.'

^d *εὐαγγελίζω*. T. R. reads 'tax-gatherers,' with *E K L A 2 2c*; text *MS BDZ 1 2 23 Am* Memph; T. R. reads 'thus,' with *L A 2 2c* Memph; text *MS B D M U Z 1 2 3 Am* *Syr-Pet*.

^e T. R. reads 'Father who is in the heavens,' with *D K M S A B*; text *MS B E F L U Z 1 2 3 Am*. Many, with *MS B D 1 Am*, read, probably rightly, 'your righteousness,' i.e. in general. But *εὐαγγελίζω* is used for 'prayer.' It has *εὐαγγελίζω*.

^f And evidently *εὐαγγελίζω*. The Rabbin use *εὐαγγ.* for 'alms.' And it appears to be the same in Syriac. The LXX translate *εὐαγγ.* by 'alms.' But see *Westcott* in loc.

^g 'Have' is compounded with the preposition *εὐαγγ.* which gives it the force of having all they have to expect—they have the whole of it already, *εὐαγγελίζω*. It is expressed in English by having the stress on 'have.' Perhaps one might say 'have got' in the same sense. So also in ver. 16.

^h I leave out 'himself,' with *MS B K L U Z 1 2 3 Am* Memph; *DE M S X 1 2 2 H 2 3 Am* *Syr* insert. T. R. adds 'openly,' with *E K L X 1 2 2c* *Syr*; text *MS B D E 1 Am* Memph.

ⁱ Some read 'ye pray, ye shall,' with *MS B E 1 2 3 Am* Memph; text *DE L X 1 2 2c* *Syr*.

when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard through their much speaking. Be not ye therefore like them, for your Father knows of what things ye have need before ye beg [anything] of him. Thus therefore pray ye: Our Father who art in the heavens, let thy name be sanctified, let thy kingdom come, let thy will be done as in heaven so upon the^b earth; give us to-day our needed bread, and forgive us our debts, as we also forgive^c our debtors, and lead us not into temptation, but save us from evil.^d For if ye forgive men their offences, your heavenly Father also will forgive you [yours^e], but if ye do not forgive men their offences,^f neither will your Father forgive your offences.

¹⁶ And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces so that they may appear fasting to men: verily I say unto you, They have^g their reward. But thou, [when] fasting, anoint thy head and wash thy face, so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render [it] to thee.^h

¹⁷ Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust spoils,

and where thieves do not dig through
nor steal; for where thy treasure is,
there will be also thy heart. The
lamp of the body is the eye; if there-
fore thine eye be single, thy whole
body will be light: but if thine eye
be wicked, thy whole body will be
dark. If therefore the light that is
in thee be darkness, how great the
darkness! No one can serve two
masters: for either he will hate the
one and will love the other, or he
will hold to the one and despise the
other. Ye cannot serve God and
mammon. For this cause I say
unto you, Do not be careful about
your life, what ye should eat and
what ye should drink; nor for your
body what ye should put on. Is
not the life more than food, and the
body than raiment? Look at the
birds of the heaven, that they sow
not, nor reap, nor gather into granaries,
and your heavenly Father
nourishes them. Are ye not much
more excellent than they? But
which of you by carefulness can add
to his growth one cubit? And why
are ye careful about clothing? Ob-
serve with attention the lilies of the
field how they grow: they toil not,
neither do they spin; but I say
unto you, that not even Solomon
in all his glory was clothed as one
of these. But if God so clothe the
herbage of the field, which is to-day,
and to-morrow is cast into [the] oven,
will he not much rather you, O [ye]

occasion, but continued to do it. In Lark it is adjacent to T.R. here with G.K. to (D.T. adjacent to

Or 'from the evil one.' T.R. adds 'For
 thing is the kingdom, and the power, and the
 glory, for ever. Amen.' with E L A I &c. 3b
 Syr: text B D E I Am Monab.

¹ I add 'yours' in brackets, otherwise 'you' becomes an accusative.

#4 D1. An unit is representative series, to which I am inclined; but H E L, A D E Ar. M Memphis have the words. The sense is identical.

So = B I Am Memphis: T. R. reads 'your,'
with E L A H I Ac. 33 Serr.

② The proper sense of *statura* is "age," and many insist on it here. But it refers to relative age in man, and hence is used for "growth," or "stature," as Luke xiv. 3.

21 of little faith? Be not therefore
 careful, saying, What shall we eat?
 or What shall we drink? or What
 22 shall we put on? for all these things
 the nations seek after; for your
 heavenly Father knows that ye have
 23 need of all these things. But seek
 ye first the kingdom of God and his
 righteousness, and all these things
 24 shall be added unto you. Be not
 careful therefore for the morrow,
 for the morrow shall be careful about
 itself. Sufficient to the day [is] its
 own evil.

VII. Judge not, that ye may not be judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you.¹ But why lookest thou on the mote that is in the eye of thy brother, but observest not the beam that is in thine eye?² Or how wilt thou say to thy brother, Allow [me], I will cast out the mote from thine eye; and behold, the beam is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother.

⁶ Give not that which is holy to the dogs, nor cast your pearls before the swine, lest^a they trample them with their feet, and turning round rend you.

7 Ask, and it shall be given to you.
8 Seek, and ye shall find. Knock,
9 and it shall be opened to you. For
10 every one that asks receives; and he
11 that seeks finds; and to him that
12 knocks it shall be opened. Or what
13 man is there of you who, if his son
14 shall ask of him a loaf of bread,
15 will give him a stone; and if he ask
16 a fish, will give him a serpent?

therefore ye, being wicked, know how to give good gifts to your children, how much rather shall your Father who is in the heavens give good things to them that ask of him? Therefore all things whatever ye desire that men should do to you, thus do ye also do to them: for this is the law and the prophets.

Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they who enter in through it. For narrow is the gate and straitened the way that leads to life, and they are few who find it.

15 But beware of false prophets, which
16 come to you in sheep's clothing, but
17 within are ravening wolves. By
18 their fruits ye shall know² them.
19 Do [men] gather a bunch of grapes
20 from thorns, or from thistles figs?
21 So every good tree produces good
22 fruits, but the worthless tree produces
23 bad fruits. A good tree cannot
24 produce bad fruits, nor a worthless tree
25 produce good fruits. Every tree not
26 producing good fruit is cut down and
27 cast into the fire. By their fruits
28 thou shalt surely² ye shall know² them.

Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the heavens. Many shall say to me in that day, Lord, Lord, have we not prophesied through thy name, and through thy name cast out demons, and through thy name done many works of power? and thou wilt I atow unto them, I never knew you. Depart from me, workers of lawlessness.

³⁴ Whoever therefore hears these my words and does them, I will like

would be the Hebrew $\eta\epsilon$. But see Bengel (a) loc. cit. η K leaves $\eta\epsilon$, but in \mathcal{H} , it is marked with a dot

circumstances, "regularly," "know well,"

4. *das* (here *daß*) has the force of bringing u

what precedes, from which a necessary and

assumes follows, she shows it as a fact: so

create it as evident from what precedes:

strengths: "is indeed," "surely," "at any rate"

^a S_{10} = HCEI23; T.M., with EtAc, on, ^a the

④ T. R. reads "its own things," adding *và* before *chính* (compare with R K M U H Z) 23: *A và* read

[illegible]

prints text with B G L S V and under the V are
1 T R adds "again" with I and many curves

³ T. R. adds "again, with a fine shiny surface." Redwood: see chap. v, 115.² *Agave*: see chap. 4, 20.
³ *Agave*: see John 10: 12.

him to a prudent man, who^t built
his house upon the^t rock; and the
rain came down, and the streams
came, and the winds blew and
fell upon that house, and it did
not fall, for it had been founded
upon the rock. And every one who
hears these my words and does not
do them, he shall be likened to a
foolish man, who built his house
upon the sand; and the rain came
down, and the streams came, and the
winds blew and beat upon that house,
and it fell, and its fall was great.

¹⁰ And it came to pass, when Jesus had finished these words, the crowds were astonished at his doctrine, for he taught them as having authority, and not as their scribes.

VIII. And when he had come down from the mountain, great crowds followed him. And behold, a leper came up to* [him] and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me. And he² stretched out his hand and touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed. And Jesus says⁴ to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses ordained, for a testimony to them.

And when he¹ had entered² into Capernaum, a centurion came to him, beseeching him, and saying, Lord, my servant lies paralytic in the house, suffering grievously. And Jesus says to him, I will come and heal him. And the centurion answered and said, Lord, I am not fit that thou shouldst enter under my roof; but only speak a word,³ and

9 my servant shall be healed. For I
also am a man under authority,
having under me soldiers, and I say
to this [one], Go, and he goes; and
to another, Come, and he comes;
and to my bondman, Do this, and
10 he does it. And when Jesus heard
it, he wondered, and said to those
who followed, Verily I say unto
you, Not even in Israel have I found
11 so great faith. But I say unto you
that many shall come from [the]
rising and setting [sun], and shall
lie down at table with Abraham,
and Isaac, and Jacob in the king-
12 dom of the heavens; but the sons
of the kingdom shall be cast out into
the outer darkness: there shall be
the weeping and the gnashing of
13 teeth. And Jesus said to the cen-
turion, Go, and^e as thou hast be-
lieved, be it to thee. And his servant
was healed in that hour.

12 And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever; and he touched her hand, and the fever left her, and she arose and served him.^a

17 And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill; so that that should be fulfilled which was spoken through ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶

And Jesus, seeing great crowds around him, commanded to depart to the other side. And a scribe came up and said to him, Teacher, I will follow thee whithersoever thou

10 mayest go. And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-places; but the Son of man has not where he may
11 lay his head. But another of his^e disciples said to him, Lord, suffer me first to go away and bury my father.
12 But Jesus said to him, Follow me, and leave the dead to bury their own
13 dead. And he went on [board] ship and his disciples followed him; and behold, [the water] became very agitated on the sea, so that the ship was
14 covered by the waves; but he slept. And the^e disciples came and awoke
15 him, saying, Lord save us we perish. And he says to them, Why are ye
16 fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was^e a great
17 calm. But the men were astonished, saying, What sort [of man] is this, that even the winds and the sea obey
18 him? And there met him, when he came to the other side, to the country of the Gergesenes,^g two possessed
19 by demons, coming out of the tombs exceeding dangerous, so that no one
20 was able to pass by that way. And behold, they cried out, saying, What have we to do with thee,^h Son of God? hast thou come here before the
21 time to torment us? Now there was, a great way off from them, a herd of
22 many swine feeding; and the demons brought him, saying, If thou cast us out, send usⁱ away into^j the herd of swine. And he said to them, Go. And they, going out, departed into the herd of^k swine; and lo, the

whole herd [of swine¹] rushed down the steep slope into the sea, and died² in the waters. But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed by demons. And behold, the whole city went out to meet Jesus, and when they saw him, they begged [him] to³ go away out of their coasts.
1 [IX.] And going on board the ship,⁴ he passed over and came to his own city. And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven.⁵ And behold, certain of the scribes said to themselves, This [man] blasphemeth. And Jesus, seeing their thoughts, said, Why do ye⁶ think evil things in your hearts? For which is easier: to say, Thy sins are forgiven?⁷ or to say, Rise up and walk? But that ye may know that the Son of man has power⁸ on earth to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. But the crowds seeing [it], were in fear,⁹ and glorified God who gave such power¹⁰ to men.

And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed him. And it came to pass, as he lay at table in the house, that behold, many tax-gatherers and sinners came and lay at table with

* *ἀνὴρ*, the character: "who was such as."

* Here the article has the force of contrast, as noticed in *to be*, *was*—already. As in English, though the cases are more rare, we say, 'on the way,' 'the wayside.' In English 'the sand' is used as here, and may fairly justify 'the rock'—that which has that nature.

22.23 Am Syrr Nempth have some, not Z according to Barrett; but if, as he says, Z has it, it reads as in C. But Barrett gives the line as complete. C33 has (except Brx) Am Syrr add and as deaurate.

*WBEM0211 White sporadic, T.R. reads
above, with CLX for 30 days. Monash

* T. R. reads 'Jesus,' as often, with H. L. & I. Ac.

* T. R., with C² L., reads 'Jesus.'

* Many read 'as he entered'; so W H & E 1 22 33.

¹ Literally, 'with or by a word,' in contrast with *nomine*. T. R. with E. *nomine*.

* Some with a H. M. March. See also p. 8.

⁴ Some, with H. H. Memphis Syn-Crit. & Psa omit 'and,' perhaps rightly.

* T. R. reads "them," with L. M. A 123 Ital. Am.

* Same, with # B 23, read "the" for "his."

⁴ T. R. reads "his," with (C) **X 21** Syrr. Same.

as the Rev. Mr. Hemph, leave out "his disciples."

* 1 Service unit² min.³ with # B O 1 12.

Leyren, 'it then began or took place,' but this cannot be said in English.

† *Gleditsia* 'Willow' & 'Serr.' *Gleditsia*

Text #444 C-1 E. J. J. Memphis.

†T. R., with C⁸EVXΔΣ &c. adds 'Jesus'.

It is not in the B.C. L. 13 Carb. Am. Merg.

* Or perhaps 'to torment us before the time.'

²¹ Jesus and his disciples. And the Pharisees seeing [it], said to his disciples, Why does your teacher eat with tax-gatherers and sinners?
²² But [Jesus] hearing it, said, They that are strong have not need of a physician, but those that are ill.
²³ But go and learn what [that] is—I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners.
²⁴ Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will fast. But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent takes place. Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.
²⁵ As he spoke these things to them, behold, a ruler coming in did homage to him, saying, My daughter has by this died; but come and lay thy hand upon her and she shall live. And Jesus rose up and followed him, and his disciples. And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment;
²⁶ for she said within herself, If I should only touch his garment I shall be healed. But Jesus turning and seeing

her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour.
²⁷ And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd making a tumult, he said, Withdraw, for the damsel is not dead but sleeps. And they derided him. But when the crowd had been put out, he went in and took her hand; and the damsel rose up. And the fame of it went out into all that land.
²⁸ And as Jesus passed on thence, two blind [men] followed him, crying and saying, Have mercy on us, Son of David. And when he was come to the house, the blind [men] came to him. And Jesus says to them, Do ye believe that I am able to do this? They say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith, be it unto you. And their eyes were opened; and Jesus charged them sharply, saying, See let no man know it. But they, when they were gone out, spread his name abroad in all that land.
²⁹ But as these were going out, behold, they brought to him a dumb man possessed by a demon. And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in Israel. But the Pharisees said, He casts out the demons through the prince of the demons.
³⁰ And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness.* But when he

saw the crowds he was moved with compassion for them, because they were harassed,^b and cast away as sheep not having a shepherd.

³¹ Then saith he to his disciples, The harvest [is] great and the workmen [are] few; supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

X. And having called to [him] his twelve disciples, he gave them power^c over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness.

¹ Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus;^d Simon the Cananean,^e and Judas the Iscariote, who also delivered him up.

² These twelve Jesus sent out when he had charged them, saying, Go not off into [the]^f way of [the]^g nations, and into a city of Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of the heavens has drawn nigh. Heal [the] infirm, [raise the] dead,^h cleanse lepers,ⁱ cast out demons: ye have received^j gratuitously, give gratuitously. Do not provide yourselves with gold, or silver, or brass, for your belts, nor

scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment.

³ But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth.

⁴ And as ye enter into a^k house salute it. And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let

⁵ your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth, out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in judgment-day than for that city.

⁶ Behold, I send you as sheep in the midst of wolves; be therefore prudent as the serpents and guileless

⁷ as the doves. But beware of men; for they will deliver you up to synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the nations.

⁸ But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall

⁹ speak. For ye are not the speakers, but the Spirit of your Father which speaks in you.

¹⁰ But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to death; and ye shall be hated of all on account of my name. But he that has endured to [the] end, he^l shall be saved.

¹¹ Verily I say unto you, Whosoever will lose his life for my sake, will save it.

¹² And whosoever will deny me before men, I will deny him before my Father which is in heaven.

¹³ And whosoever will take up his cross and follow me, he will save his life.

¹⁴ For who will save his life, and lose his soul?

¹⁵ For what will he give in exchange for his soul?

¹⁶ For who will give his life in exchange for his soul?

¹⁷ For who will give his life in exchange for his soul?

¹⁸ For who will give his life in exchange for his soul?

¹⁹ For who will give his life in exchange for his soul?

²⁰ For who will give his life in exchange for his soul?

²¹ For who will give his life in exchange for his soul?

²² For who will give his life in exchange for his soul?

²³ For who will give his life in exchange for his soul?

²⁴ For who will give his life in exchange for his soul?

* M B D omit 'Jesus' C H A L A c. vers. insert.

^a T. R. adds 'to them.' M B C D X Am omit.

^b T. R. adds 'to repentance.' with C E K L X

A c. Memph. text M B D A c. 1 (13) Am Syrr.

^c Literally 'unfulfilled.' unfulfilled.

^d Or 'a ruler coming.' *kyrie eleison*, which

may be read *kyrie eleison*. The oldest uncials

cannot help us here. B has *kyrie eleison*.

^e *kyrie* is what comes up to see, says Suidas,

quoted by Weiststein in loc.; as *kyrie*, what in

the future joins now. Mark has 'at extremity.'

^f Luke 'was dying.' Nor has 'now died' any

other sense, only it is less clear. It is however

quite possible that Matthew may give the result

of the servant's message and all. It may be

translated 'has just now died,' or 'has even

now died.' Chrysostom and others give it as in

text.

^g T. R. reads 'says to them.' with C E F G K

A c. Syrr. text M B D A c. 1 (13) Am Memph.

^h T. R. adds 'among the people.' with M F L

A c. 13; text B C D S A c. 1 (13) Am Syrr Memph.

ⁱ T. R. with L and some cursives, reads *kyrie eleison*, 'dread, fear out.'

^j Or 'authority.' *kyrie*, not *kyrie*. More than authority, but not simply *kyrie*; it is more than *kyrie*, as it includes the right to exercise

this. Hence 'power' is nearer to it in English; *kyrie* is the ability to do a thing. Cf. Lc. iv. 36.

^k As regards 'Lebbaeus, who was surnamed Thaddaeus,' the readings are so various that I

have left T. R. as it is. I have been disposed some- times to reject *Thaddaeus*. Mark has only *Thaddaeus*, and it would seem to reconcile them.

So here M B Vulg Memph. for the same reason. They are evidently two names of the same person. Bezael would say Thad in Chaldee and

Leb in Hebrew mean the same thing, which De Wette denies.

^l Very probably the Hebrew word for the Greek term *kyrie*, 'Zealot.' see Luke vi. 15.

^m Absence of the article gives the force of 'any.'

ⁿ T. R. with some cursives, puts 'cleanse lepers' before 'raise the dead.' Many omit

'raise the dead,' with M F L X A c. 1. M B C D 2 1 13 35 Ital (except Brit) Am Memph have it.

^o *kyrie eleison*. It might be thought to allude to the house in verse 11, but ver. 13 seems to preclude this. Going into the house, in contrast with the street, makes it *kyrie eleison*.

^p M B D 35 Ital Vulg Memph have *kyrie*. T. R. omits, with C E F P X A c. 1.

^q *kyrie*.

²⁰ But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come. The¹ disciple is not above his teacher, nor the bondman above his lord. [It is] sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called² the master of the house Beelzebub, how much more those of his household? Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known. What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses. And be not afraid³ of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell.⁴ Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; but of you even the hairs of the head are all numbered. Fear not therefore; ye are better than many sparrows. Every one therefore who shall confess me before men, I also will confess him before my Father who is in [the] heavens. But whosoever shall deny me before men, him will I also deny before my Father who is in [the] heavens. Do not think that I have come to send peace upon the earth; I have not come to send peace, but a sword. For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and they of his household [shall

be] a man's enemies. He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me. And he who does not take up his cross and follow after me is not worthy of me. He that finds his life shall lose it, and he who has lost his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold [water] only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

XI. And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

But John, having heard in the prison the works of the⁵ Christ, sent by⁶ his disciples, and said to him, Art thou the coming [one]? or are we to wait for another? And Jesus answering said to them, Go, report to John what ye hear and see. Blind [men] see, and lame walk; lepers are cleansed, and deaf hear; and⁷ dead are raised, and poor have glad tidings preached to them; and blessed is whosoever shall not be offended in me. But as they went [away], Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind? But

¹ Gehenna.

² The value of an asserion is not exactly known: it was very small.

³ Or 'of Christ.'

⁴ T. R. reads 'two of,' with EFL1 Ac. Am.

Memph. ⁵ BCDPE Δ 233 Syrr L^a, not Sin.

⁶ *epistolarius*, probably conjectured: 'should we have us to do it,' not simply 'are we doing it?'

⁷ T. R. omits 'and,' with CEF Δ 23 Am.

Memph. ⁸ BDLPE Δ 133 Syrr insert.

¹ There is no article, but 'disciple' comes after *see* *et*, and is characteristic.
² T. R. reads *asserion*, with 1 and other copies. *asserion* (M 2 *asserion*) BCRX Δ Ac.: it is more of a surname or nick-name.
³ Here, and in the parallel passage, Luke vii., we have *and*, 'from,' perhaps the Hebrew *et*. But it is not so used elsewhere that I know of in the New Testament. Here it may have the force of 'shrinking from through fear.'

what went ye out to see? a man clothed in delicate raiment? behold, these who wear delicate things are in the houses of kings. But what went ye out to see? a prophet? Yes, I say to you, and more than a prophet: this is he of whom it is written, Behold, I send my messenger before thy face, who⁸ shall prepare thy way before thee. Verily I say to you, that there is not arisen among [the] horn of women a greater than John the baptist. But he who is a little one in the kingdom of the heavens is greater than he. But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and [the] violent seize on it. For all the prophets and the law have prophesied unto John. And if ye will receive it, this is Elias, who is to come. He that has ears to hear, let him hear. But to whom shall I liken this generation? It is like children⁹ sitting in the markets, which¹⁰ calling to their companions¹¹ say, We have piped to you, and ye have not danced: we have mourned to you, and ye have not wailed. For John has come neither eating nor drinking, and they say, He has a demon. The Son of man has come eating and drinking, and they say, Behold, a man [that is] eating and wine-drinking, a friend of tax-gather-

ers, and of sinners:—and wisdom has been justified by her children.

Then began he to reprove the cities in which most of his works of power had taken place, because they had not repented. Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place in you, had taken place in Tyre and Sidon, they had long ago repented in sackcloth and ashes. But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day than for you. And thou, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained until this day. But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-day than for thee. At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes. Yes, Father, for thus has it been well-pleasing in thy sight. All things have been delivered to me by my Father, and no one knows¹² the Son but the Father, nor does any one know¹³ the Father, but the Son, and he to whom the Son may be pleased to reveal [him]. Come to

⁸ BDE Am omitt *et*.

⁹ T. R. adds 'for,' with CPE Δ 23 Am Syrr.

Memph. ¹⁰ BDE Var omitt.

¹¹ F Memph read 'and,' with BCDPE Δ have it.

¹² Or 'the least.' It is the comparative; but whoever else is taken, the supposed one is less;

but the dramatic force is more preserved by 'a little one.'

¹³ A *παῖδες*. My saying, 'who is to come,' it is left in the abstract pretty much as in Greek—the one who had this character in a Jew's mind according to prophecy. If we say 'who is about to come,' the mind turns to a time yet future; 'who was' is interpretation: *παῖδες* implies something certain.

¹⁴ T. R. reads 'little boys,' or 'little children,' with some variants.

¹⁵ So B R (C) DE1 Am Curb Memph. T. R. with EFLX Δ 23 Syrr, reads 'and.'

¹⁶ BCDPEFX Δ 23 Ac. read *et*. But it is very probably an insertion which occurs elsewhere as to this very word. GSV Syrr have *et*.

¹⁷ Am Curb have *et*.

¹⁸ Others, with BCD Syrr-Cr Memph and most Latin copies, read *et*... *et*... which gives 'hast thou been?' B D Ital Vulg also read *et*.

¹⁹ *et*... *et*... a real knowledge, not a mere subjective acquaintance with a person.

²⁰ *et*... *et*... in English we must say 'their.' The sense is all the same, *et* is omitted by BDE1 Ital Vulg Memph.

²¹ BDE1 Colla Curb Am Memph omit *et*.

²² *et*... *et*... spending his substance in eating and drinking.

²³ *et*... *et*... 'taken place,' 'happened.'

²⁴ I do not say 'had been wrought,' because it takes the mind off the place of their happening to their being wrought.

²⁵ *et*... *et*... does not really govern a mood. If the fact is certain, it is connected with an indicative; if not, with optative or subjunctive; but its force is the mental supposition (not merely the fact) that it might have been otherwise. Even if a fact, it is not considered historically but mentally.

²⁶ Others, with BCD Syrr-Cr Memph and most Latin copies, read *et*... *et*... which gives 'hast thou been?' B D Ital Vulg also read *et*.

²⁷ *et*... *et*... then shall go down.

²⁸ *et*... *et*... a real knowledge, not a mere subjective acquaintance with a person.

me, all ye who labour and are burdened, and I will give you rest.
 22 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light.

XII. At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began to pluck the ears and to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on sabbath.
 3 But he said to them, Have ye not read what David did when he was hungry, and they that were with him? How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those with him, but for the priests only? Or have ye not read in the law that on the sabbaths the priests in the temple profane the sabbath, and are blameless? But I say unto you, that there is here what is greater than the temple. But if ye had known what is: I will [have] mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord of the sabbath.

And, going away from thence, he came into their synagogue. And behold, there was a man having his hand withered. And they asked him, saying: Is it lawful to heal on the sabbath? that they might accuse him. But he said to them, What man shall there be of you who has

one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise [it] up? How much better then is a man than a sheep! So that it is lawful to do well on the sabbath. Then he says to the man, Stretch out thy hand. And he stretched [it] out; and it was restored sound as the other. But the Pharisees, having gone out, took counsel against him how they might destroy him. But Jesus knowing [it], withdrew thence, and great crowds followed him; and he healed them all: and charged them strictly that they should not make him publicly known: that that might be fulfilled which was spoken through Elisha the prophet, saying, Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations. He shall not strive or cry out, nor shall any one hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory; and on his name shall [the] nations hope.
 28 Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb [man] spake and saw.
 29 And all the crowds were amazed and said, Is this [man] the Son of David? But the Pharisees, having heard [it], said, This [man] does not cast out demons, but by Beelzebub,

* T. R. adds 'himself,' with L X and some cursives.
 * T. R. reads 'greater than' [i.e.] 'as God for us,' with C L & Am Ital (except Gorb.). * has 'as God.'
 * T. R. reads 'even of,' with some cursives.
 * *perforatus* is always a change of place—leaving one place and going to another; *progressus*, progress onward to one supposed space or limit, hence used also for one advanced in years. The reader has only to consult a Greek Concordance.
 * T. R. reads 'so that,' with R L X & Ac.; text * B C D 1 32.
 * *Idem* Ag. It is difficult to avoid using a word which is an interpretation; the word is the same here as in ver. 25, and chap. xiii. 22, 'brings forth out of his treasures'; but it signifies 'putting forth' as much as 'bringing forth'; 'send

forth' is more arbitrary. * He produces; but this does not suit in English here. It means that judgment was hid, and 'shut up among his treasures.' as said indeed in Deut. xxxii. 34, and in due time it will be produced, without saying he brings it with him, or sends it without coming. It is brought out and displayed in its time. With this explanation I say 'bring forth.' 'Put forth' has somewhat the force of 'putting forth strength,' whereas it is producing, bringing out what till then was hidden and kept back. See chap. xii. 35.
 * T. R. reads 'in,' adding *et*, with D Ital Vulg.
 * Readings vary. I suspect 'blind and' is added to meet 'and saw.' C E L X & Ac. have it; * B D Memph omit.

24 prince of demons. But he knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom subsist? And if I cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason they shall be your judges. But if I by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you. Or how can any one enter into the house of the strong [man] and plunder his goods, unless first he bind the strong [man]? and then he will plunder his house. He that is not with me is against me, and he that gathers not with me scatters. For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men. And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one]. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known. Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks. The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things. But I say unto you, that every idle word which men shall say, they shall render an account of it in judgment-day: for by thy words thou shalt be justified,

and by thy words thou shalt be condemned.

28 Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee. But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet. For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.
 31 Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas [is] here. A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.

But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

But while he was yet speaking to the crowds, behold, his mother and his brethren stood without seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. But he answering said to him that spoke to him, Who is my mother, and who are my brethren? And, stretching out his

* T. R. reads 'Jesus,' with C E X & Ac. Am Syrr; * B D Memph omit.
 * *idem*, conscious, not objective knowledge. In ver. 15 *ye* is objective, having learnt it.
 * T. R. adds 'of the heart,' with L 1 22 23.

* T. R. reads 'whatsoever,' *id est*, with C E G K & Ac.; * B D Am omit *id est*.
 * T. R. reads 'him,' with E X & Ac.; * B D L M 2 33 Am Syrr Memph have it.
 * Literally 'men Ninevites.'

hand to his disciples, he said, Behold my mother and my brethren: for whosoever shall do the will of my Father who is in [the] heavens, he is my brother, and sister, and mother.

XIII. And that [same] day Jesus went out from the house and sat down by the sea. And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore. And he spoke to them many things in parables, saying, Behold, the sower went out to sow: and as he sowed, some [grains] fell along the way, and the birds came and devoured them; and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth of earth, but when the sun rose they were burned up, and because of not having [any] root were dried up; and others fell upon the thorns, and the thorns grew up and choked them; and others fell upon the good ground, and produced fruit, one a hundred, one sixty, and one thirty. He that has ears,^a let him hear.

And the disciples came up and said to him, Why speakest thou to them in parables? And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given; for whoever has, to him shall be given, and he shall be caused to be in abundance;^b but he who has not, even what he has shall be taken away from him. For this cause I speak

to them in parables, because seeing they do not see, and hearing they do not hear nor understand; and in them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not^c understand, and beholding ye shall behold and not^d see; for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest^e they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal them. But blessed are your eyes because they see, and your ears because they hear; for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear and did not hear [them]. Ye, therefore, hear the parable of the sower. From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he that is sown by the wayside. But he that is sown on the rocky places—this is he who hears the word and immediately receives it with joy, but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is immediately offended. And he that is sown among the thorns—this is he who hears the word, and the anxious care of this life^f and the deceit of riches choke the word and

^a 'he shall be in abundance,' a word used of the thing and of the person possessing it. 'It (or he) is in abundance.'

^b 'T. R. adds 'to', with D M. *ἀποδοθήσεται* is more than *ἐκδοθήσεται*. It is to supply what is wanting, and so 'fill up.' Since Esaias's time there had been much of this, but the rejection of Christ completed and filled it up. 'In them' has therefore the sense of 'as to,' in their case. 'By' would cast more on their act and responsibility; *ἵνα* seems to have been introduced to avoid this sense of it.

^c *ἵνα* see note to chap. v. 23.
^d *ἵνα* see note to chap. v. 23.

he^g becomes unfruitful. But he that is sown upon the good ground—this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.

Another parable set he before them, saying, The kingdom of the heavens has become like^h a man sowing good seed in his field; but while men slept, his enemy came and sowed darnelⁱ amongst the wheat, and went away. But when the blade shot up and produced fruit, then appeared the darnel also. And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field? whence then has it darnel? And he said to them, A man [that is] an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it [up]? But he said, No; lest^j [in] gathering the darnel ye should root up the wheat with it. Suffer both to grow together unto the harvest, and in^k time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary.

Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard [seed] which a man took and sowed in his field, which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

He spoke another parable to them:

^g 'Life in man,' afterwards 'the course of any events, an age, and eternity.' Here 'life' expresses it clearly enough. (M D D omit 'this.')

^h *ἀποδοθήσεται*; see xviii. 23, xxi. 2.
ⁱ A useless weed resembling wheat.
^j T. R. adds 'the,' with M L X 2; B D E & om.
^k *ἵνα* see note to chap. v. 23.
^l T. R. adds 'the,' with M C L, text B D Δ 1 & 2.
^m M C M Δ 2 Brix read 'nothing.'
ⁿ With M C D E Δ 2 & 33 Am Syrr Memph; B 1 23 Syrr-Crt omit *ἐν*.
^o T. R. reads 'Jesus,' with C E L Δ 2 & 33 Syrr;

The kingdom of the heavens is like heaven, which a woman took and hid in three measures of meal until it had been all leavened.

All these things Jesus spoke to the crowds in parables, and without a parable he did not^l speak to them, so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from [the] world's^m foundation.

Then, having dismissed the crowds, heⁿ went into the house; and his disciples came to him, saying, Expound to us the parable of the darnel of the field. But he answering said,^o He that sows the good seed is the Son of man, and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil [one]; and the enemy who has sowed it is the devil; and the harvest is [the] completion of [the^p] age, and the harvestmen are angels. As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of the^q age. The Son of man shall send his angels, and they shall gather out of his kingdom all offences,^r and those that practise lawlessness; and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears,^s let him hear.

^t 'The kingdom of the heavens is like a treasure hid in the field,' which a man having found has hid,

omit M B D 1 Am Syrr-Crt Memph.
^l T. R. reads 'to them,' with C E F L X Δ 2 & 1 23 Vulg Syrr; M B D Am Memph omit.
^m T. R. has 'the,' with C H 2 & 3; M B D 13 23 om.
ⁿ T. R., with C E F Δ 2 & 33 Syrr Memph Brix, 'this.' M B D 1 Vulg Syrr-Crt omit *verbo*.
^o *ἀποδοθήσεται*; see note to ver. 27.
^p T. R. adds 'to hear,' with C D E P Δ 2 & 1 23; M B Am Ver om.
^q T. R. adds 'Again,' with C E F Δ 2 & 1 23 Syrr; M B D Am Ver Crt Memph omit.
^r *ἐν* *ἀπὸ*, 'the field,' as contrasted with the city or town.

and for the joy of it* goes and sells all
whateer he has, and buys that field.
Again, the kingdom of the heavens
is like a merchant seeking beautiful
pearls; and having found one pearl
of great value, he went and sold all
whatever he had and bought it.
Again, the kingdom of the hea-
vens is like a seyne which has been
cast into the sea, and which has
gathered together of every kind,
which, when it has been filled, having
drawn up on the shore and sat down,
they gathered the good into vessels
and cast the worthless out. Thus
shall it be in the completion of the
age: the angels shall go forth and
sever the wicked from the midst of
the just, and shall cast them into the
furnace of fire; there shall be the
weeping and the gnashing of teeth.
Jesus says to them,* Have ye
understood all these things? They
say to him, Yes, [Lord*]. And he
said to them, For this reason every
scribe discipled to the kingdom of
the heavens is like a man [that is]
a householder who brings out of his
treasure things new and old.
And it came to pass when Jesus
had finished these parables he with-
drew thence. And having come into
his own country, he taught them in
their synagogue, so that they were
astounded, and said, Whence ha-

this [man] this wisdom and these
 25 works of power? Is not this the son
 of the carpenter? Is not his mother
 called Mary, and his brethren James,
 and Joseph,* and Simon, and Judas?
 26 And his sisters, are they not all with
 us? Whence then has this [man] all
 27 these things? And they were offend-
 ed* in him. And Jesus said to them,
 A prophet is not without honour, un-
 less in his* country and in his house.
 28 And he did not there many works of
 power, because of their unbelief.

XIV. At that time Herod the tetrarch
 1 heard of the fame of Jesus, and said
 to his servants, This is John the
 baptist: he is risen from the dead,
 and because of this these* works of
 power display their force in him.*
 2 For Herod had seized John, and
 had bound him and put him in
 prison on account of Herodias the
 3 wife of Philip* his brother. For
 John said to him, It is not lawful
 4 for thee to have her. And [while]
 desiring to kill him, he feared the
 crowd, because they held him for a
 5 prophet. But when Herod's birth-
 day was celebrated,* the daughter of
 Herodias danced before them, and
 6 pleased Herod: whereupon he pro-
 mised with oath to give her whatso-
 7 ever she should ask. But she, being
 set on* by her mother, says, Give me
 here upon a dish the head of John

* Or 'income of his joy.'
 * Literally, 'a man a merchant.'
 * T. R. reads 'who have' with C H P & Ac.
 * Hix Memphis has H D L 1 23 Ac. *Genesis* 34.
 * H D Ac Memphis leaves out the words, 'Joseph
 says to them; C E & Ac. 133 Syrr have them.
 * C E & Ac. 33 Memphis Syrr have 'Lord; H
 D 1 13 Corb Am omit.
 * Or 'into, viz. as T. R., with E Ac.
 * *Genesis*; see note to vii. 34.
 * T. R. reads 'Joos, with K L & P Syrr; others
 'Joah' with D E F X Ac.; 'Joseph, M (P) E C 2
 1 23 Am Memphis.
 * Or 'were stumbled at him,' *Genesio-babylon*;
 but the word 'stumbled' is too weak; *Genesio-babylon*
 is literally 'the catch of a trap,' not a stumbling-
 stone; it is generally the location or means of
 getting into a trap, e.g., 'Section clasp. xviii. 6.
 * M G Z Corb has 'own, before 'country.'
 * Lit. 'the' of, *ex*, II.
 * The construction is disrupted here; it is
 impossible to say, as nearly as possible 'operate in
 them.' The passage has a certain reflexive here

French *seigneur par lui*. But this is hardly to be given in English; the Authorized Version attempts it by changing the word to 'show forth'. I have sought to preserve the force of the verb used by adding 'their force'; the difficulty early arises from the word which is used for the effects of power being the plural of power itself, because the power which wrought is more sure than the effects. Still I believe the intention is not to use *deus* differently, only the mind turns more to the agent than to the effect. Powers and 'miracles' are the same word in Greek. Hence it may be translated 'these powers operate in him'; but its reflexive force above spoken of, is, I doubt not, the true one. The 'show forth' of the Authorized Version is alleged to be the force of the middle, which I doubtless is, but the construction is it? For doubtless, however, I should not subject to 'display themselves in him'.

ΜΕΤΕΞΕΤΑΣ. have I *ex-tem*. D am omit.
 ΜΕΤΕΞΕΤΑΣ read 'was come'.
 Or 'instructed' as LXX. E. xxiv. 34. Deut. vi. 7. 'Put up to it.' not 'before instructed.'

* the baptist. And the king was grieved; but on account of the oaths, and those lying at table with [him], he commanded [it] to be given. And he sent and beheaded John in the prison; and his head was brought upon a dish, and was given to the damsel, and she carried [it] to her mother. And his disciples came and took the body and buried it, and came and brought word to Jesus. And Jesus, having heard it, went away thence by ship to a desert place apart.

And the crowds having heard [of it] followed him on foot from the cities. And going out he^s saw a great crowd, and was moved with compassion about^t them, and healed their infirm. But when even was come, his^s disciples came to him saying, The place is desert, and [much of] the [day] time already gone by; dismiss^t the crowds, that they may go into the villages and buy food for themselves. But Jesus said to them, They have no need to go; give ye^t them to eat. But they say to him, We have not here save five loaves and two fishes. And he said, Bring them here to me. And having commanded the crowds to recline upon the grass,^o having taken the five loaves and the two fishes, he looked up to heaven, and blessed; and having broken the loaves, he gave [them] to the disciples, and the disciples [gave them] to the crowds. And all ate and were filled, and they took up what was over and above of fragments twelve hand-baskets full. But those that had eaten were about five thousand men, besides women and children.

And immediately he^s compelled the

* T.R. reads "Jesus," with CH I A P E z ac.
B.D. reads "I am Memphis omitt.

* T.R. reads for, with some curiosity; ze
eternit. In Marz Tr. 26, M.B. reads eternit.

* T.R. reads "I am CH I E L z ac. Am
Memph." = I (T) small z ac.

* Some add "therefore," with *CZ I Memph;
B.D. omitt.

* T.R. adds; and, with CIX Memph; B.D.
FLP z ac. 133 omitt.

* T.R. reads "Jesus," with FOLM X ac.
M.B.C. DLP z ac. Am Sere Memph omitt.

disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the crowds. ²² And having dismissed the crowds, he went up into the mountain² apart to pray. And when even was come, ²³ he was alone there, but the ship was already in the middle of the sea tossed by the waves, for the wind was contrary. But in the fourth watch of the night he⁴ went off⁵ to them, walking on the sea. And the disciples, seeing him walking on the sea, were troubled, saying, It is an apparition. And they cried out through ²⁷ fear. But Jesus immediately spake to them, saying, Take courage; it is ²⁸ I: be not afraid. And Peter answering him said, Lord, if it be thou, command me to come to thee upon the waters. And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to ²⁹ Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, Lord, save me. ³¹ And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith, ³² why didst thou doubt? And when they had gone up⁶ into the ship, the ³³ wind fell. But those in the ship came and did homage to him, saying, Truly ³⁴ thou art God's Son. And having crossed over they came to the land of Genesareth. And when the men of that place recognised him, they sent to that whole country around, and they brought to him all that ³⁶ were ill, and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

*T.R. reads 'his,' with BEFKPN2; M
C D O I L M A O A 2 13 AM omit.
Here, as noticed already, 'the mountain' is
only in contrast with the plain; so of 'the ship.'
It is *the* mountain, not *a* mountain, but the
ground is the same.
*T.R. reads 'Jesu,' with BEFGI A 2; M
B C D F S T A C I A 13 AM Memphis omit.
*Or, 'cain,' *same*, with BEC T 2 13 AM
Syr Memphis. 'went off,' *same*, C D E F A 2.
*T.R. with C E P A 2, omits 'up,' reading
down. Text *down*, with M D T 13 22.

XV. Then the scribes and Pharisees from Jerusalem come up to Jesus, saying, Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread. But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching? For God commanded saying, Honour father and mother; and, He that speaks ill of father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It is a gift, whatsoever [it be] by which [received] from me thou wouldst be profited? and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teaching. Hypocrites! well has Esaias prophesied about you, saying, This people honour me with the lips, but their heart is far away from me; but in vain do they worship me, teaching [as] teachings commandments of men. And having called to [him] the crowd, he said to them, Hear and understand: Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man. Then his disciples, coming up, said to him, Dost thou know that the Pharisees, having heard this

word, have been offended? But he answering said, Every plant which my heavenly Father has not planted shall be rooted up. Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into a ditch. And Peter answering said to him, Expound to us this parable. But he said, Are ye also still without intelligence? Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught? but the things which go forth out of the mouth come out of the heart, and these defile man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies; these are the things which defile man; but the eating with unwashed hands does not defile man. And Jesus, going forth from thence, went away into the parts of Tyre and Sidon; and lo, a Canaanitish woman, coming out from those borders, cried [to him] saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon. But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dismiss her, for she cries after us. But he answering said, I have not been sent save to the lost sheep of Israel's house. But she came and did him

¹ Or 'the tradition of the elders.'
² M C E 2 Ac., with almost all, have as in text; B D T 1 Am Ital (except Briz) Syr-Crt & Pst Memph read 'For God said.'
³ T. R. adds 'thy,' with K L M U H 2 3 3 Am Syr-Memph; B C 2 D R X 2 Ac., omit.
⁴ Or 'adverses, curses.'
⁵ Or 'it is a gift, whatever (thou shouldst have received) from me thou wilt have been profited.'
⁶ T. R., with E Ac., omits 'he shall,' reading simply, 'Text' B C D E 2 T A 2 1 1 2 3 3. B C D T 1 3 3 omit 'And.'
⁷ M C T 1 3 3 have 'law,' *esau*; B D, with Syr-Crt & Pst Memph, 'word,' *adyas*.
⁸ T. R., with C E 2 Ac., adds 'draw near to me with their mouth and,' 'I know not why Meyer and Alford say from LXX, for it is in the Hebrew just the same; but B D L T 3 3 omit it. E is mutilated. No Latin MS has it but Briz, which is always the T. R. Greek, Tisch., Lach., Treg., Alford, Meyer, De Wette, all reject it.

⁹ B D 1 3 3 read 'the,' T. R. has 'his,' with C E 2 2 Ac. and versions.
¹⁰ Some read 'say'; Rhias *tear*, C E L A 2 2 Ac., *esau*, and so T. R.; B D 1 1 3 3 3 3 *adyas*.
¹¹ Literally 'the.'
¹² See chap. xiii. 27; and so wherever the word 'offend' occurs.
¹³ Some read 'the,' i.e. omit *esau*, with B B Z 1 Memph; C D E L 2 Ac. Ital Vulg Syr insert.
¹⁴ T. R. reads 'Jesus,' with C E L 2 2 Ac.; B D E 3 3 Am Syr-Crt & Pst Memph omit.
¹⁵ C E L 2 2 Ac. Memph have *esau*; B D Z 3 3 Am Syr-Crt & Pst have *esau*.
¹⁶ Or 'the man.'
¹⁷ *esau* is *esau*; not necessarily within the territory, but in that neighbourhood; perhaps it might be translated 'into the neighbourhood,' only it is a little too free. The woman came out from the country.
¹⁸ Some leave out 'to him,' with B C E 2 1 1 3 Am Syr-Crt & Pst Memph; E 2 Ac. insert.

homage, saying, Lord, help me. But he answering said, It is not well to take the bread of the children and cast it to the dogs. But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters. Then Jesus answering said to her, O woman, thy faith [is] great. Be it to thee as thou desirest. And her daughter was healed from that hour. And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the mountain and sat down there; and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet, and he healed them: so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel. But Jesus, having called his disciples to [him], said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way. And his disciples say to him, Whence should we have so many loaves in [the] wilderness as to satisfy so great a crowd? And Jesus says

to them, How many loaves have ye? But they said, Seven, and a few small fishes. And he commanded the crowd to lie down on the ground; and having taken the seven loaves and the fishes, having given thanks, he broke [them] and gave [them] to his disciples, and the disciples to the crowd. And all ate and were filled; and they took up what was over and above of the fragments seven baskets full; but they that ate were four thousand men, besides women and children. And, having dismissed the crowd, he went on board ship and came to the borders of Magadan. XVI. And the Pharisees and Sadducees, coming to [him], asked him, tempting [him], to shew them a sign out of heaven. But he answering said to them, When evening is come, ye say, Fine weather, for the sky is red; and in the morning, A storm to-day, for the sky is red [and] lowering; ye know [how] to discern the face of the sky, but ye cannot the signs of the times. A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas. And he left them and went away. And when his disciples were come to the other side, they had forgotten to take bread. And Jesus said to

¹ Some, with D, read 'sitting,' *esau*; but B C E 2 2 Ac. have *esau*, i.e. 'well,' 'right,' *esau* (not *esau*), 'a little dog,' more slighting than 'dog,' I believe; but 'little dog' is not this, but rather the contrary in English. I would not say 'cur,' fearing it might be too strong, but I have no doubt of the greater contempt expressed by the word.
² Or else we may say 'Yet' here, as admitting the truth, but pleading; *esau* is used for affirming what is said, but also for beseeching, as, indeed, in English we say, 'Yes, do it.' 'Yet' seems perhaps to express this more clearly, as the admission of what Christ said is thus evident; the 'but' is wanting if we say 'yea.' The Auth. Ver. avoids the difficulty discussed by all the critics, by translating freely, but the 'for even' of the original is lost. 'Yes' thus used gives assent and observation, and this seems the force of *esau*. See Rev. xiii. 20, 'Even so come.' If we say 'Truth, Lord,' we must add 'yet'; 'Truth, Lord, (yet hear) for even.' As to *esau* having this tacitly beseeching character, see Pulem. 22, and so it is taken by many. Other-

wise *esau* contradicts the Lord, who had said *esau*, and *esau* follows naturally. And I suspect this to be the better sense: 'Yes, Lord, you may do it, for even,' so I have put it in the text.
³ T. R. reads 'the feet of Jesus,' with C E F X 2 2 Ac. Syr; text B D L 1 3 3 3 Am Memph.
⁴ Some read 'the crowd,' with M C D U 1 1 3 3; text B E L P (27) Ac. Am vers.
⁵ B C D M P A 2 1 3 add 'and.'
⁶ See note to chap. v. 25.
⁷ B D 1 Am Memph read 'the,' C D E L P A 2 Ac. Colb Briz Syr read 'his.'
⁸ B D 1 1 3 2 3 3 Memph read 'the,' C E L P 2 Ac. Am Syr read 'his.'
⁹ T. R. reads 'Magadan,' with E 2 Ac.; C M 2 3 Memph 'Magadan'; B D (11 Vg) 'Magadan'.
¹⁰ T. R., with E 2 Ac., adds 'hypocrites,' C D L A 1 2 2 3 Am omit. B V X 1 omit from 2444, ver. 2, to the end of ver. 3.
¹¹ Some authorities add, with T. R., 'the prophet,' so C E X 2 Ac. Syr Memph; B D L Am Corb omit.
¹² B C D omit *esau*; T. R. has it, with E L X 2 Ac. and versions; A omits 'his disciples.'

them, See and beware⁷ of the heaven⁸ of the Pharisees and Sadducees. And they reasoned among themselves, saying, Because we have taken no bread. And Jesus knowing [it], said, Why reason ye among yourselves, O ye of little faith, because ye have taken no bread? Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand-baskets⁹ ye took [up]? nor the seven loaves of the four thousand, and how many baskets⁹ ye took [up]? How do ye not understand that [it was] not concerning bread I said to you, Beware⁷ of the heaven of the Pharisees and Sadducees? Then they comprehended that he did not speak of being beware of the heaven of bread, but of the doctrine of the Pharisees and Sadducees.¹⁰

But when Jesus was come into the parts¹¹ of Caesarea-Philippi, he demanded of his disciples, saying, Who do men say that I the Son of man am? And they said, Some, John the baptist; and others, Elias; and others again, Jeremias or one of the prophets. He says to them, But ye, who do ye say that I am? And Simon Peter answering said, Thou art the Christ, the Son of the living God. And Jesus answering said to him, Blessed art thou, Simon Bar-jona,¹² for flesh and blood has not revealed [it] to thee, but my Father who is in the heavens. And I also, I say unto thee that thou art Peter,¹³

⁷ *ὑποσχεσθαι* means "to fix one's mind on;" *ἄρα* has the sense of the German *er; ὑποσχεσθαι* is "to pay attention to," not "to guard from" (be-ware, not beware); and the *ἄρα* is "because, of," "in view of," "to attend so as to guard your-self from." "Beware of," I believe, most nearly conveys it. It is probably the Hebrew used with *ἄρα*. I do not think it is classical Greek, but used in the New Testament.

⁸ T. R. adds "to them," with C & c, Syr-Crt & Pst. Memph., M B D K L M S X A B C 2 1 53 Am. omit.

⁹ *ἀπόσπαστος*, a round-plaited hand-basket for a journey.

¹⁰ *ῥαββάτις*, larger than the *ἀπόσπαστος*, particularly a fish-basket. In xv. 37 it is *ῥαββάτις*.

¹¹ T. R. reads "to beware," with E & c, text with M B C (D omits A); L 1 Am. Memph., C 2 53 have both *ὑποσχεσθαι* and *ὑποσχεσθαι*.

¹² M B D and Syr-Crt read "of the heaven of the

and on this rock I will build my assembly, and hades' gates¹⁴ shall not prevail against it. And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall be loosed in the heavens. Then he enjoined on his¹⁵ disciples that they should say to no man that he was¹⁶ the Christ.

From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised. And Peter taking him to [him] began to rebuke him, saying, [God] be favourable to thee, Lord; this shall in no wise be unto thee. But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things that are of men. Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me. For whosoever shall desire to save his life¹⁷ shall lose it; but whosoever shall lose his life for my sake shall find it. For what does a man profit, if he should gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul? For the Son of man is about

to come in the glory of his Father with his angels, and then he will render to each according to his doings.

¹⁴ *ἄβυσσος*, see note to xv. 21.

¹⁵ Some read "that the Son of man is," with M B Am. Corb. Memph., text C D E & c 2 1 53 Am. omit.

¹⁶ I have added "again" here, because it is Jesus, not Satan. The former is "different," the latter, simply "others."

¹⁷ Or "son of Jonas." "Or" a stone.

¹⁸ Or "gates of Hades." These words are rather in a remarkable manner without the article, giving the character of the power rather than a particular object before the mind.

¹⁹ M B C D omit *ἄρα*.

²⁰ T. R. adds "Jesus," with C (D after "Christ") E & c, 33 Am. Memph.; M B L X A B C 2 1 53 Am. omit.

²¹ The word *ψυχή* signifies both "life" and "soul."

²² M B L 1 13 23 33 Brix Syr. Memph. read "what shall a man be profited;" text C D E & c 2 1 53 Am.

to come in the glory of his Father with his angels, and then he will render to each according to his doings.

Verily I say unto you, There are some of those standing here that shall not taste of death at all¹ until they shall have seen the Son of man coming in his kingdom.

XVII. And after six days Jesus takes with [him] Peter, and James, and John his brother, and brings them up into a high mountain apart. And he was transfigured before them. And his face shone as the sun, and his garments became white as the light; and lo, Moses and Elias appeared to them talking with him. And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us² make here three tabernacles: for thee one, and for Moses one, and one for Elias. While he was still speaking, behold, a bright cloud overshadowed³ them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have found my delight; hear him. And the disciples hearing [it] fell upon their faces and were greatly terrified. And Jesus coming to [them] touched them, and said, Rise up, and be not terrified. And lifting up their eyes, they saw no one but Jesus alone. And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man be risen up from among [the] dead. And [his⁴] disciples demanded of him saying, Why then say the scribes that Elias must first

have come? And he⁵ answering said to them, Elias indeed comes first⁶ and will restore all things. But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from⁷ them. Then the disciples understood that he spoke to them of John the baptist.

And when they came to the crowd, a man came to him, falling on his knees before him, and saying, Lord, have mercy on my son, for he is lunatic, and suffers sorely; for often he falls into the fire and often into the water. And I brought him to thy disciples and they were not able to heal him. And Jesus answering said, O unbelieving and perverted generation, how long⁸ shall I be with you? how long⁸ shall I bear with you? Bring him here to me. And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour. Then the disciples, coming to Jesus apart, said [to him], Why were not we able to cast him out? And he says⁹ to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard [seed], ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible¹⁰ to you. But this kind does not go out but by prayer and fasting.¹¹

And while they abode in Galilee, Jesus said to them, The Son of man

¹ *οὐ μὴ*, "Not at all," *οὐ* a strengthened negative.

² M B C Ver. Corb. read "I will make," which I suspect to be the true reading, which copyists thought too bold. But versions however, with C D E & c 2 1 53 Am., have as in text.

³ *ἐκκεντρώθη*, used for the cloud covering the tabernacle, so that it was filled with the glory; not a shadow above or over them.

⁴ Some, with M L X 1 33 Am. Memph., read "th," leaving out *αὐτοῦ*; B C D & c 2 1 53 Am. omit.

⁵ Matthew's style generally is to say "th" not "his."

⁶ T. R. reads "Jesus," with C E K 1 33 Am. B D L 1 2 33 Am. Syr. Memph. omit.

⁷ B D 33 Am. Memph. omit *αὐτοῦ*; M C E & c

Am. 1 Corb. Brix Syr. have it.

⁸ M B D 1 33 Am. Memph. omit "first;" C E & c 2 1 53 Am. Syr. and others have it. L puts it after "restore."

⁹ *ἴσως*, the causative or instrumental power; what is *ἴσως* (here Son of man) being the passive recipient.

¹⁰ Some read "is in evil state," *ἐκείνῳ*, for *ἐκείνῳ*, with M R L X, *ἐκείνῳ* CD & c. Am.

¹¹ Lit. "until when."

¹² T. R. has "Jesus said," with C E & c 2 1 53 Am. Memph., text M B D 33 Am. Corb. Syr-Crt. Memph.

¹³ Classically "ye shall be unable to do," but from use in LXX, applied to God, in this phrase the sense is "impossible."

¹⁴ M B 33 Corb. Syr-Crt. omit verse 21.

is about to be delivered up into [the] hands of men, and they shall kill him; and the third day he shall be raised up. And they were greatly grieved. And when they came to Capernaum, those who received the didrachmas¹ came to Peter and said, Does your teacher not pay the didrachmas? He says, Yes.² And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers? Peter³ says to him, From strangers. Jesus said to him, Then are the sons free.⁴ But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a stater;⁵ take that and give it to them for me and thee.

XVIII. In that hour the disciples came to Jesus saying, Who then is greatest⁶ in the kingdom of the heavens? And Jesus⁷ having called a little child to [him], set it in their midst, and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all⁸ enter into the kingdom of the heavens. Whoever⁹ therefore shall humble himself as this little child, he is the greatest¹⁰ in the kingdom of the heavens; and whosoever shall receive one such little child in my name, receives me. But whosoever shall offend¹¹ one of these little ones who believe in me, it were profitable for him that a great millstone¹² had been

hanged upon his neck and he be sunk in the depths of the sea. Woe to the world because of offences! For it must needs be that offences come; yet woe to that¹³ man by whom the offence comes! And if thy hand or thy foot offend¹⁴ thee, cut it off and cast [it] from thee; it is good for thee to enter into life lame or maimed, [rather] than having two hands or two feet to be cast into eternal fire. And if thine eye offend¹⁵ thee, pluck it out and cast [it] from thee; it is good for thee to enter into life one-eyed, [rather] than having two eyes to be cast into the hell¹⁶ of fire. See that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in [the] heavens. For the Son of man has come to save that which was lost.¹⁷ What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray? And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray. So it is not the will of your Father¹⁸ who is in [the] heavens that one of these little ones should perish.

But if thy brother sin against thee, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. But if he do not hear [thee], take with thee one or two besides, that every matter

concluded is a 'trap-fall,' not a 'stumbling-block.'

¹ Literally an 'ass-millstone,' i.e., turned by an ass, as too great for the hand.

² Some read 'to the man,' with B D L 1 2 22 Am Syr Memph; B E X 2 2 Ac. have *etiam*.

³ T. R. reads 'them,' with E A 2 2 Ac. Memph; text B D L 1 13 Ital Vulg. ⁴ *Gentiles*.

⁵ B L omit 'there is no will before your (B F H I R 2 2) Father.' Compare chap. xi. 26.

⁶ T. R. adds 'and,' with E 1 2 2 Ac. Am Memph; omit B D L 1 33 Syr.

⁷ B D E 2 Ac. omit; L A 2 22 Am Memph insert.

⁸ Literally, 'there is no will before your (B F H I R 2 2) Father.' Compare chap. xi. 26.

⁹ T. R. adds 'and,' with E 1 2 2 Ac. Am Memph; omit B D L 1 33 Syr.

¹⁰ B D E 2 Ac. omit; L A 2 22 Am Memph insert.

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¹⁶ B D E 2 Ac. omit; L A 2 22 Am Memph insert.

¹⁷ Literally, 'there is no will before your (B F H I R 2 2) Father.' Compare chap. xi. 26.

¹⁸ T. R. adds 'and,' with E 1 2 2 Ac. Am Memph; omit B D L 1 33 Syr.

may stand upon the word¹ of two witnesses or of three. But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-gatherer. Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven. Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] heavens. For where two or three are gathered together unto my name, there am I in the midst of them.

Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? until seven times? Jesus says to him, I say not to thee until seven times, but until seventy times seven. For this cause the kingdom of the heavens has become like a king² who would reckon with his bondmen. And having begun to reckon, one debtor of ten thousand talents was brought to him. But he not having anything to pay, [his] lord commanded him to be sold, and his wife, and his children, and everything that he had, and that payment should be made. The³ bondman therefore falling down did him homage, saying, Lord, have patience with me and I will pay thee all. And the lord of that bondman, being moved with compassion, loosed him and forgave him the loan. But that bondman

having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay [me] if thou owest anything. His fellow-bondman therefore, having fallen down at his feet⁴, besought him, saying, Have patience with me, and I will pay thee.⁵ But he would not, but went away and cast him into prison, until he should pay what was owing. But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord all that had taken place. Then his lord, having called him to [him], says to him, Wicked bondman! I forgave thee all that debt because⁶ thou besoughtest me; shouldst not thou also have had compassion on thy fellow-bondman, as I also had compassion on thee? And his lord being angry delivered him to the tormentors till he paid all that was owing to him. Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.⁷

XIX. And it came to pass, when Jesus had finished these words, he withdrew⁸ from Galilee, and came to the coasts of Judaea beyond the Jordan; and great crowds followed him, and he healed them there.

And the⁹ Pharisees came to him tempting him, and saying,¹⁰ Is it lawful for a man to put away his wife for every cause? But he answering said [to them], Have ye not read that he who made [them], from the beginning made them¹¹ male and female, and said, On account of this

relationship, Luke i. 1.) Hence used when a negative came, so to speak, is spoken of.

² T. R. adds *in parabolis* *etiam*, 'their offences,' with C E 2 Ac. Syr., B D L 1 22 Am Syr-Crt Memph omit.

³ Or 'took himself away.'

⁴ Some omit 'the,' with B C L M A H 2 1 33.

⁵ T. R. adds 'to him,' with D E Ac.; B D C K L M F H 2 1 Am Syr-Crt & Pst Memph omit.

⁶ Many omit 'to them,' with B D L 1 Memph; C E 2 Ac. Am Syr insert.

⁷ It may be translated 'that he who made them from the beginning, made them,' &c.

⁸ *exiit* denotes there a consequence or motive than a cause. (See Matt. xvii. 6; Luke i. 34. So

¹ Literally 'mouth.'

² Literally 'a man a king.'

³ B D L 1 Am read 'the' for 'his.'

⁴ B D L A 2 33 Am Syr Memph read 'That' for 'The.'

⁵ Many omit 'Lord,' with B D Am Syr-Crt.

⁶ T. R. has 'me' in text, with C E 2 Ac., and reads 'what thou owest,' with a few cursives.

⁷ Some omit 'at his feet,' with B C D G L 1 Am.

⁸ T. R. adds 'all,' with C² K L F H 1 33 Am Memph.

⁹ *exiit* denotes there a consequence or motive than a cause. (See Matt. xvii. 6; Luke i. 34. So

¹⁰ Literally, 'there is no will before your (B F H I R 2 2) Father.' Compare chap. xi. 26.

¹¹ T. R. adds 'and,' with E 1 2 2 Ac. Am Memph; omit B D L 1 33 Syr.

¹² B D E 2 Ac. omit; L A 2 22 Am Memph insert.

¹³ Literally, 'there is no will before your (B F H I R 2 2) Father.' Compare chap. xi. 26.

¹⁴ T. R. adds 'and,' with E 1 2 2 Ac. Am Memph; omit B D L 1 33 Syr.

¹⁵ B D E 2 Ac. omit; L A 2 22 Am Memph insert.

¹⁶ Literally, 'there is no will before your (B F H I R 2 2) Father.' Compare chap. xi. 26.

¹⁷ T. R. adds 'and,' with E 1 2 2 Ac. Am Memph; omit B D L 1 33 Syr.

¹⁸ B D E 2 Ac. omit; L A 2 22 Am Memph insert.

¹ A Jewish personal tribute to the temple.

² Or 'Surely,' &c.

³ Some read 'he,' with B D 1 Am Memph.

⁴ A stater or shekel equals two didrachmas.

⁵ *magis*, i.e., comparative, but hence 'greater' than others; only it is thus characteristic, not personal, as a *prophet* would be. 'Greatest' answers to it in English.

⁶ B F L V 1 Memph read 'he.'

⁷ Or 'in no wise,' &c.

⁸ *servus*, he who has that character.

⁹ That is, 'be a snare to,' but there is no English word which can be carried through.

a man shall leave father and mother, and shall be united to his wife, and the two shall be^a one flesh; so that they are no longer two, but one flesh? What therefore God has joined together, let not man separate. They say to him, Why then did Moses command to give a letter of divorce and to send [her^b] away? He says to them, Moses, in view of your hard-heartedness, allowed you to put away your wives; but from the beginning it was not thus. But I say unto you, that whosoever shall put away his wife, not^c for fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery. His^d disciples say to him, If the case of the man be so with his^e wife, it is not good to marry. And he said to them, All cannot receive this word, but those to whom it has been given; for there are eunuchs which^f have been born thus from [their] mother's womb; and there are eunuchs who have been made eunuchs of men; and there are eunuchs who have made eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive [it], let him receive [it].

Then there were brought to him little children that he might lay his^g hands on them and pray; but the disciples rebuked them. But Jesus said,^h Suffer little children, and do not hinderⁱ them from coming to me; for the kingdom of the heavens is of

such; and having laid his hands upon them, he departed thence.

And lo, one coming up said to him, Teacher, what good thing shall I do that I may have life eternal? And he said to him, What askest thou me concerning goodness? one is good.^a But if thou wouldest enter into life, keep the commandments. He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy^b father and thy^c mother, and Thou shalt love thy neighbour as thyself. The young man says to him, All these have I kept; what lack I yet? Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to [the] poor, and thou shalt have treasure in heaven; and come, follow me. But the young man, having heard the word, went away grieved, for he had large possessions. And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens; and again I say unto you, It is easier for a camel to enter^d a needle's eye than a rich man^e into the kingdom of God. And when the^f disciples heard [it] they were exceedingly astonished, saying, Who then can be saved? But Jesus, looking on [them], said to them, With men this is impossible; but with God all things are possible. Then Peter answering said to him, Behold, we have left all

one is good save God alone, with C E A Z Ac. Syrr. As it stands in text there is an article before *quis*, 'the Good one,' text B D L 12 Am. D omits articles before *patrem* and *matrem*.
^a *videtis* and *quod*. Literally 'the father and the mother.'
^b T. R. reads 'unius,' B D 133 Memph. *unius* *patris*; text *unius* *patris* *et* *matris* C E A Z Ac. Am Syrr.
^c Some read 'Thy,' with B R, but C D E L N Z Ac. have *eorum*.
^d *scilicet*, 'who are such as have,' Ac. 'see,'
^e M C D L M Am Syrr Memph add 'to them.'
^f Or 'forbid not.'
^g T. R. adds 'good,' with C E F A Z Ac. Am Syrr Memph; B D L 122 omitt.
^h T. R. reads 'why callst thou me good?' no

things and have followed thee; what then shall happen to us? And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit down^a upon his throne of glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one who^b has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit life eternal. But many first shall be last, and last first. (XX.) For the kingdom of the heavens is like a^c householder who^d went out with the early morn to hire workmen for his vineyard. And having agreed with the workmen for a denarius the day, he sent them into his vineyard. And having gone out about [the^e] third hour, he saw others standing in the market-place idle; and to them he said, Go also ye into the vineyard, and whatsoever may be just I will give you. And they went their way. Again, having gone out about the sixth and ninth hour, he did likewise. But about the eleventh [hour^f], having gone out, he found others standing, and says to them, Why stand ye here all the day idle? They say to him, Because no man has hired us. He says to them, Go also ye into the vineyard [and whatsoever may be just ye shall receive^g]. But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay [them^h] their wages, beginning from the last even

to the first. And when they [who came to work] about the eleventh hour came, they received each a denarius. And when the first came, they supposed that they would receive more, and they received also themselves each a denarius. And on receiving it they murmured against the master of the house, saying, These last have worked one hour, and thou hast made them equal to us who have borne the burden of the day and the heat. But he answering said to one of them, [My] friend, I do not wrong thee. Didst thou not agree with me for a denarius? Take what is thine and go. But it is my will to give to this last even as to thee: is it not lawful for me to do what I will in my own affairs? Is thine eye evil because I am good? Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.

And Jesus, going up to Jerusalem, took the twelve disciples^a with [him] apart in the way, and said to them, Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death; and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.

Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking something of him. And he said to her, What wilt thou? She says to him, Speak [the word] that these my two sons

^a 'To sit down' is the active voice of *καθίζω*, 'set,' 'set himself down on.' In 'sit on' the verb is in the middle voice.
^b T. R. has *is*, with X Ac.; the better reading seems to be *quis*, as in XX. 1, 'he who is such as,' but is expressed the same in English. *quis* *quisque* B C D E K L A Z 133 69.
^c *homo* *dominus*, with C E Z Ac. 33 69 Am Syrr Memph; B D 1 omitt (and so Origen expressly).
^d *homo* *dominus* *dominus*, with C D Z Ac. Ital Vulg Syrr Memph; B L *dominus* *dominus*.
^e Literally 'a man a householder.'
^f *hora*.
^g T. R. has 'the' in text, with V A and some cursives.
^h *illis*.

^a Many leave out 'hour,' with B D L Am; T. R., with C E Z Ac. Syrr Memph, inserts.
^b T. R. adds 'idle,' with C E Z Ac. 1 69 Syrr; B C D L M Am Memph omitt.
^c The clause enclosed in [] is doubtful. But Meyer remarks that if borrowed from ver. 4 it would be 'I will give you,' not 'ye shall receive.' B D L E L Am and most Latin copies omit; C E N Z Ac. and mostly all Syrr insert.
^d M C L Z omitt; B D N Z 1 33 Ac. and versions insert; 'their' is the article, not the pronoun.
^e B L Z Memph omitt 'for many are called ones, but few chosen ones.'
^f Some omit 'disciples,' with B D L E 1 Memph; B C E N Z Ac. 33 69 Am Syrr insert.

may sit, one on thy right hand and one on thy¹ left in thy kingdom.

²⁸ And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am about to drink ?

²⁹ They say to him, We are able. [And²] he says to them, Ye shall drink indeed my cup,³ but to sit on my right hand and on [my⁴] left is not mine to give but to those for whom it is prepared of my Father. And the ten, having heard [of it], were indignant about the two brothers.

³⁰ But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them.

³¹ It shall not be thus amongst you, but whosoever will be great among you, shall be⁵ your servant;

³² and whosoever will be first among you, let him be your bondman ; as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.

³³ And as they went out from Jericho a great crowd followed him. And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David.

³⁴ But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David. And Jesus, having stopped, called them and said, What will ye that I shall do to you ? They say to him, Lord, that

²⁴ our eyes may be opened. And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they* followed him.

XXI. And when they drew near to^a Jerusalem and came to^b Bethphage, at^c the mount of Olives, then Jesus^d sent two disciples, saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them]^e and lead [them] to me. And if any one say anything to you, ye shall say, The Lord has need of them, and^f straightway he will send them. But all^g this came to pass, that that might be fulfilled which was spoken through^h the prophet, saying, Say to the daughter of Zion, Behold thy king cometh to thee, meek; and mounted upon an ass, and uponⁱ a colt the foal of an ass. But the disciples, having gone and done as Jesus had ordered^j them, brought the ass and the colt and put their garments upon them, and he sat on them.^k But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and strewing them on the way. And the crowds who went before him^l and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the]^m Lord; hosanna in the highest. And as he entered into Jerusalem, the whole city was moved, saying, Who

being the more difficult reading. Tisch. (7th ed.) retains the words. In his 8th ed. he omits them.
 * *etc.* the point they were going towards.
 * *and*, that in the presence of, at which, they were. *pace* with accusative is used if the place is reached.
 * Many leave out 'all,' with **MOD L E** Am Memph.; **BEN Z** Ac. almost all and Syrr insert.
 * T. R. omits the word 'upon,' with **C D E X Z** Ac.; **ML N L** Syrr have it.
 * Literally 'son' from Hebrew.
 * **ML N L X Z** Ac. *spontaneous*, with T. R.; **C D E** *in accordance*; *active* the same.
 * T. R. (not Stephens), with some cursives Am Memph. reads 'they set [him] on them'; * has *causative* *emissive* in *active*.
 * T. R., with **EP N X Z** Ac., omits 'him'; **MOD L** **31 49** Syrr Memph have it.
 * Known without the article, for 'Jehovah.'

*T.R. omits 'thy,' with D 130. (M B omit first 'thy').

*T.R. adds (from Mark) 'and (most read 'or') be baptized with the baptism that I am baptized with?' and the same in verse 23, with C E 2 &c. 30 69 8rr; omit # B Z L 122 Am Memph.

*# H D omit, and E on close examination, C E X 2 &c. Memph insert.

*T.R. adds *scilicet*, with E &c.; # B C D K L M 8 12 2 133 omit.

*T.R. adds 'But,' with C M X 33 5rrr Memph; # B F E L Z 2 &c. 1 69 Am omit.

*I read 'shall be,' with B C D X Z 2 &c.; 30 69 8rrr Memph; T.R. *scilicet*, with H L M S Am. Most of the above have *scilicet* again in ver. 27, but B G O V X F have *scilicet*, with H S.

*Or 'immediately, they saw and, so N E D L (and from space Z) 130 Am Memph; C E N 2 &c. have 'their eyes, which has the advantage of

¹¹ Is this? And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

18 And Jesus entered into the temple¹ [of God²], and cast out all that sold and bought in the temple,³ and overthrew the tables of the money-changers and the seats of those that
22 sold the doves. And he says to them, It is written, My house shall be called a house of prayer, but ye have made⁴ it a den of robbers. And blind and lame came to him in the
26 temple,⁵ and he healed them. And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the
30 temple⁶ and saying, Hosanna to the Son of David, they were indignant, and said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, Out of the mouth of babes and sucklings thou
34 hast perfected praise? And leaving them he went forth out of the city to Bethany, and there he passed the night.

10 But early in the morning, as he came back into the city, he hungered. And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more fruit of thee for ever. And the fig-tree was immediately dried up. And when the disciples saw [it], they wondered, saying, How immediately is the fig-tree dried up! And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what [is done] to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

17 And when he came into the temple, the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who gave thee this authority? And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I also will tell you by what authority I do these things: The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him? but if we should say, Of men, we fear the crowd, for all hold John for a prophet. And answering Jesus they said, We do not know. He also said to them, Neither do I tell you by what authority I do these things. But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in [my*] vineyard. And he answering said, I will not; but afterwards repenting himself he went. And coming to the second he said like wise; and he answering said, I [go], sir, and went not. Which of the two did the will of the father? They say [to him*], The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw [it] repented not yourselves afterwards to believe him.

²⁴ Hear another parable: There was a householder² who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country. But

^a *lepor*, the general buildings, not the sons.
^b 'Of God' is doubtful; *W* B L 33 Ver-Memph omit; C D E F N Δ 2 *de*, Am Syrr insert.
^c Many read 'make it,' with *W* B L Memph; C D E F N Δ 2 *de*, Am 'have made.'
^d *de* answers, with B L; T R, with most, omit *de*.

* * * D L M Δ 2 1 33 omit; B H Z An. Am insert.
 * * B D L 13 33-40 Am. Memphis unit; O E X Δ
 2 An. Kyrr insert.
 * Literally 'a man a householder.' T. B. reads
 'a certain man a householder,' with H X An. *
 B C D K L E V Δ 3 2 1 33 omit re.

when the time of fruit drew near, he sent his bondmen to the husbandmen to receive his fruits. And the husbandmen took his bondmen, and beat one, killed another, and stoned another. Again he sent other bondmen more than the first, and they did to them in like manner. And at last he sent to them his son, saying, They will have respect for my son. But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard comes, what shall he do to those husbandmen? They say to him, He will miserably destroy those evil [men], and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons. Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the corner-stone: this is of [the] Lord, and it is wonderful in our eyes? Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it. And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the Pharisees, having heard his parables, knew that he spoke about them. And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

* *examine*: T. R. reads *examine*, with C X A 2 Ac. 66; B D L X 1 13 33 have *examine*.

* *others*. There is no good English word for this: out of England it is quite general that a part of the fruit or wine is paid in kind according to agreement, instead of a fixed rent. So with all kinds of produce. But we can hardly say 'pay fruits,' nor 'give, nor indeed 'render,' but there is nothing better than this last. The usage makes the meaning plain, and the meaning of *avaliabam*.

* This refers grammatically to 'corner stone.'

XXII. And Jesus answering spoke to them again in parables, saying, The kingdom of the heavens has become like a king who made a wedding feast for his son, and sent his bondmen to call the persons invited to the wedding feast, and they would not come. Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready; come to the wedding feast. But they made light of it, and went, one to his own land, and another to his commerce. And the rest, laying hold of his bondmen, ill-treated and slew [them]. And [when] the king [heard of it he] was wroth, and having sent his forces, destroyed those murderers and burned their city. Then he says to his bondmen, The wedding feast is ready, but those invited were not worthy; go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast. And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with guests. And the king, having gone in to see the guests, beheld there a man not clothed with a wedding garment. And he says to him, [My] friend, how earnest thou in here not having on a wedding garment? But he was speechless. Then said the king to the servants, Bind him feet and hands, and take him away, and cast him out into the outer darkness: there shall be the weeping and

* Literally 'speaks.' * *Sees*. I suppose B L 1 13, which have only 'And the king was wroth,' have probably the true reading, approved by Meyer and Alford after him. D Ver Ver Colbald 'that' before 'king.' Tisch. 11th ed. (in which he follows B) and Matthew have *and* *Acetony's* B. *Jesus*, with C E X A 2 Ac.; T. R. 22 23 33 34, with some cursives Am (Syrr). * The readings vary. O R A 2 Ac. have 'take him away,' as Tisch. (11th ed.). B L 1 13 33 34 Am Memphis leave it out; so Meyer, whom Alford follows. The sense remains unchanged. B is mutilated. I have therefore not altered T. R.

the gnashing of teeth. For many are called ones, but few chosen ones. Then went the Pharisees and held a council how they might ensnare him in speaking. And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not men's person; tell us therefore what thou thinkest: Is it lawful to give tribute to Caesar or not? But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites? Show me the money of the tribute. And they presented to him a denarius. And he says to them, Whose [is] this image and superscription? They say to him, Caesar's. Then he says to them, Pay then what is Caesar's to Caesar, and what is God's to God. And when they heard [him], they wondered, and left him, and went away. On that day came to him Sadducees, who say there is no resurrection; and they demanded of him, saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife and shall raise up seed to his brother. Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother. In like manner also the second and the third, unto the seven. And last of all the woman also died. In the resurrection therefore of which of the seven shall she be wife, for all had her? And Jesus answering said to them, Ye err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels of God.

* *Jeysallphores*, here only (see Gen. xxxviii. 8); it refers to the Levitical law and previous usage. * B L 2 13 33 34 omit *and* before *and*; B D: Ver Ver Colb Brit omit both. * B D L A Ital Vulg Memphis read 'he.' * B L 33 Am Memphis omit 'and saying'; D E A 2 3 Ac. and almost all insert. * T. R. reads 'Jesus,' with (D) E A 2 3 Ac. 1 Syrr; text B L 1 33 Memphis. T. R., with 66 and

in heaven. But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of [the] dead, but of [the] living. And when the crowds heard [it] they were astonished at his doctrine.

But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together. And one of them, a lawyer, demanded, tempting him, and saying, Teacher, which is the great commandment in the law? And he said to him, Thou shalt love [the] Lord thy God with all thy heart, and with all thy soul, and with all thy understanding. This is [the] great and first commandment. And [the] second is like it, Thou shalt love thy neighbour as thyself. On these two commandments the whole law and the prophets hang.

And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David's. He says to them, How then does David in Spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy feet? If therefore David call him Lord, how is he his son? And no one was able to answer him a word, nor did any one dare from that day to question him any more. (XXIII.) Then Jesus spoke to the crowds and to his disciples, saying, The scribes and the Pharisees have set themselves down in Moses' seat: all things therefore, whatever they may tell you, do and keep. But do

* *others* cursives, *clear*. * T. R. reads 'first and great,' with B A 2 Ac. Brix; text B D L X 1 13 33 34 Ac. Am Memphis. * T. R. reads 'as footstool of,' with E A 2 3 Ac. 1 33 Am; text B D G L U E T Syrr-Cri & Pat Memphis. * T. R. reads 'to keep, keep and do,' with E A 2 3 Ac. 33 Ital Vulg Syrr; text B D L X 1 Memphis; B seems to me corrupt.

not after their works, for they say and do not, but^a bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their finger. And all their works they do to be seen of men: for^b they make broad their phylacteries and enlarge the borders [of their garments^c], and love the chief place in feasts and the first seats in the synagogues, and salutations in the market-places, and to be called of men, Rabbi, Rabbi. But ye, be not ye called Rabbi; for one is your instructor,^d and all ye are brethren. And call not [any one] your father upon the earth; for one is your Father, he who is in the heavens. Neither be called instructors,^e for one is your instructor, the Christ. But the greatest^f of you shall be your servant. And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter, nor do ye suffer those that are entering to go in.^g Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry [land] to make one proselyte, and when he is become [such], ye make him twofold more [the] son of hell^h than yourselves. Woe to you, blind guides, who say, Whosoever shall swear by the temple,ⁱ it is nothing; but whosoever

shall swear by the gold of the temple,^j he is a debtor. Fools and blind, for which is greater, the gold, or the temple^k which sanctifies the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor. [Fools and^l] blind ones, for which is greater, the gift, or the altar which sanctifies the gift? He therefore that swears by the altar swears by it and by all things that are upon it. And he that swears by the temple^m swears by it and by him that dwellsⁿ in it. And he that swears by heaven swears by the throne of God and by him that sits upon it. Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those aside. Blind guides, who strain out the gnat, but drink down the camel. Woe to you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the dish, but within they are full of rapine and intemperance.^o Blind Pharisee, make clean first the inside of the cup and of the dish, that their outside also may become clean. Woe to you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which^p appear beautiful outwardly, but within are full of dead men's bones and all uncleanness. Thus also ye, outwardly ye appear

righteous to men, but within are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets and adorn the tombs of the just, and ye say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. So that ye bear witness of yourselves that ye are sons of those who slew the prophets: and ye, fill ye up the measure of your fathers. Serpents, offspring of vipers, how should ye escape the judgment of hell?^q

Therefore, behold, I send unto you prophets, and wise men, and scribes; and^r [some] of them ye will kill and crucify, and [some] of them ye will scourge in your synagogues, and will persecute from city to city; so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Baruchias, whom ye slew between the temple^s and the altar. Verily I say unto you, All these things shall come upon this generation.

Jerusalem, Jerusalem, [the city] that kills the prophets and stones those that are sent unto her, how often would I^t have gathered thy children as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall in no wise^u see me henceforth until ye say, Blessed [be] he that comes in the name of [the] Lord.^v

XXIV. And Jesus went forth and went away from the temple,^w and his disciples came to [him] to point out

to him the buildings of the temple.^x

And he answering said^y to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not^z be thrown down. And as he was sitting upon the mount of Olives the disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and [the^a] completion of the age? And Jesus answering said to them, See that no one mislead you. For many shall come in my name, saying, I am the Christ, and they shall mislead many. But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all [these things^b] must take place, but it is not yet the end. For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. But all these [are the] beginning of throes. Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for my name's sake. And then will many be offended, and will deliver one another up, and hate one another; and many false prophets shall arise and shall mislead many; and because lawlessness shall prevail,^c the love of the most^d shall grow cold; but he that has endured to the end, he shall be saved. And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations, and then shall come the end. When therefore ye shall see the abomination of desolation, which is spoken of through

^a Text B L M & 22 135 Am Syrr Memph. T. R. reads 'for', with D E K & c. 'they' would then be added: 'for they.'

^b T. R. reads 'but' or 'and', with B & 2 & c.; 'for' B D L 1 13 32 33 39 Ital. Vulg. Syrr Memph.

^c T. R. has 'of their garments', with E & 2 & c. 33 Syrr Memph.; B D (X) 1 12 Am omit; L & have 'of the garment.' It was probably inserted to complete the sense when what is *apocryphal* was, became no longer well known.

^d Or 'guide.' (B D 33 read 'teacher.') T. R. adds 'the Christ,' with E & 2 & c.; B D L 1 1 33 Ital. Vulg. Syrr Memph. omit.

^e Or 'guides.'

^f *apocryphal* are cited to xviii. 1.

^g T. R. adds 'Woe to you, scribes and Phari-

sees, hypocrites, for ye devour the houses of widows, and as a pretext make long prayers. For this reason ye shall receive a severer judgment' (ver. 14), with E & 2 & c. Syrr; B D L 1 13 32 Am omit.

^h *apocryphal*, the house, properly speaking.

ⁱ T. R., with B C E & 2 & c. Syrr Memph., reads 'Fools and'; B D L 2 1 Ital. (except Colb. Brix) Am omit.

^j Or 'has dwelt,' or 'taken his abode in it' *apocryphal*, with C D L & 2 & c.; T. R., with B H 1 13 32, has *encompassed*.

^k Or 'self-indulgence,' want of self-restraint in feeding one's lust in any way. (C E & c. read 'injustice,' 2 'uncleanliness.') Text B D L & 1 13 32 33 39.

^l *apocryphal*, which are such as.

^m Gehenna.

ⁿ B M L & 1 13 33 39 Am omit *and*; C D E L X & c. Memph. insert.

^o *apocryphal*.

^p *apocryphal*, I have willed, 'desired.'

^q *apocryphal*, stronger than 'not.'

^r *apocryphal*, without an article, for 'Jehorah.'

^s *apocryphal*, the whole system of buildings.

^t T. R. reads 'and Jesus said,' with C H X & 2 & c.; text B D L 1 13 32 33 39 Am Memph.

^u *apocryphal*, with B C D E L & 2 & c. 33, T. R. *apocryphal*.

^v Some read 'coming and of the,' i.e., have a

second article. The omission of the article in Greek brings the two words under one head. B C L 1 33 omit *rec*. But leaving out the article would in English connect 'completion' with 'thy.'

^w B D L 1 33 Memph. omit 'all these things'; Am and most Latin copies have 'these,' Brix 'all these'; C E & 2 & c. Syrr have *these* only.

^x Or 'has been multiplied.'

^y *apocryphal*, 'the man,' but here that would tend to give the idea of the mass of the people, not professors.

Daniel the prophet, standing in [what is a] holy place,^a [he that reads let him understand,^b] then let those who are in Judaea flee to the mountains; let not him that is on the house come down to take the things^c out of his house; and let not him that is in the field turn back to take his garment.^d But woe to those that are with child, and those that give suck in those days. But pray that your flight may not be in winter time nor on sabbath: for then shall there be great tribulation such as has not been from [the] beginning of [the] world, until now, nor ever shall be; and if those days had not been cut short, no flesh had been saved; but on account of the elect those days shall be cut short. Then if any one say to you, Behold, here is the Christ, or here, believe [it] not. For there shall arise false Christs and false prophets, and shall give great signs and wonders so as to mislead, if possible,^e even the elect. Behold, I have told you beforehand. If therefore they say to you, Behold, he is in the desert, go not forth; behold, [he is] in the inner chambers, do not believe [it]. For as the lightning goes forth from the east and shines to the west, so^f shall be the coming of the Son of man. [For^g] wherever the carcass is, there will be gathered the eagles. But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers

of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from [the one] extremity of [the] heavens to [the other] extremity of them. But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that the summer is near. Thus also ye, when ye see all these things, know that it is near, at the door. Verily I say to you, This generation will not²³ have passed away until all these things shall have taken place. The heaven and the earth shall pass away, but my words shall in no wise pass away. But of that day and²⁴ hour no one knows, not even the angels of the heavens,²⁵ but [my²⁶] Father alone. But as the days of Noe, so also shall be the coming of the Son of man. For as they were, in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark, and they knew not till the flood came and took all away: thus also shall be the coming of the Son of man. Then two shall be in the field, one²⁷ is taken and one²⁸ is left; two [women] grinding at the mill, one is taken and one

^a 'The holy place' leads the mind to search what the holy place meant is. 'Holy place' is without an article and characteristic; 'an abomination standing in holy place,' but this is scarcely English: 'on holy ground' would be, because it is extended, not a defined locality like 'place,' but 'in a holy place' designates also some particular place, the Greek does not, I have inserted 'what is' to generalize it.

the writer. It seems to me simpler to take it as
in text. It still implies 'it is not possible'.
- T. R. adds 'also,' with M Δ 49 Am.; HEDN
L X 24 v. 132 Memphis omit. (WBLUF Memphis
omit 'also,' in ver. 37; and HED Memphis in ver. 38.)
- M Δ D L 133 Am Memphis omit 'For; EX Δ
24 v. insert.
- *so as*, a double negative, 'in no wise,' not
at all, as in ver. 38.
- T. R. adds 'the' or 'that' *res. reading* and
at that, with 133 (2 v. 4); HEDN Δ 49, 80 omit.
- M Δ D 133 Ital add *also* & *so*.
- Many read 'the Father,' with M Δ D L Δ II*
113 30 60 Ital (ex. Br.) Vulg Syr Memph.
- T. R. with E Δ 49, the one; M Δ D L (Δ
2 first time only) 133 omit 'the' (I reads &
except the second time, as Luke xvii.).

⁴² is left. Watch therefore, for ye know not in what hour² your Lord comes.
⁴³ But know this, that if the master of the house had known in what watch the thief was coming,³ he would have watched and not have suffered his house to be dug through⁴ [into]. Wherefore ye also, be ye ready, for in that hour that ye think not the Son of man comes. Who then is the faithful and prudent bondman whom his⁵ lord has set over his household, to give them food in season?
⁴⁶ Blessed is that bondman whom his lord on coming shall find doing thus.
⁴⁷ Verily I say unto you, that he will set him over all his substance. But if that evil bondman should say in his heart, My lord delays to come,⁶ and begin to beat his⁷ fellow-bondmen, and⁸ eat and drink with the drunken,
⁴⁸ the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.
XXV. Then shall the kingdom of the heavens be made like to ten virgins that⁹ having taken their torches, went forth to meet the bridegroom. And five of them were prudent and five foolish.¹⁰ They that¹¹ were foolish took their torches and did not take oil with them;¹² but the prudent took oil in their vessels with their torches.
¹³ Now the bridegroom tarrying, they all grew heavy and slept. But in [the] middle of [the] night there was

a cry, Behold, the bridegroom;² go forth to meet him. Then all those virgins arose and trimmed their³ torches. And the foolish said to the prudent, Give us of your oil, for our torches are going out. But the prudent answered saying, [We cannot, lest⁴ it might not⁵ suffice for us and for you. ⁶Go rather to those that sell, and buy for yourselves. But as they went away to buy, the bridegroom came, and the [ones that were] ready went in with him to the wedding⁷ feast, and the door was shut. Afterwards came also the rest of the virgins, saying, Lord, Lord, open to us; but he answering said, Verily I say unto⁸ you, I do not know you. Watch therefore, for ye know not the day nor the hour.⁹

¹⁰ For [it is] as [if] a man going away out of a country called his own bondmen and delivered to them his substance. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and immediately¹¹ went away out of the country. And he that had received the five talents went and trafficked with them, and made¹² five other talents.² In like manner also he that [had received] the two, [he also] gained two others.¹³ But he that had received the one went and dug in the earth and hid the money of his lord. And after a long time the lord of those bondmen came and reckons with them. And he that had received the five talents came to [him] and brought five other

* Many read 'day' with **HDIA 211330**; 'hour' **HLB** **Am Memphis**.
 * Generally, **is coming**.
 * **HDIL 120** **Vulg** **Spec** **unit** **adiv**.
 * **HBH Memphis** **unit** **adiv**. 2 reads **ayyab**.
 * T.R. reads 'the' with **ED 3** **Ac.**; **is has** **leave**; **word** **HDIL 1230** **Ital Vulg Syrr Memphis**.
 * T.R. reads 'and to', with **GN 2** **and many** **curse**. 'Eti' is the same construction as 'begin'.
 * 'since', 'who were such as'. In ver. **S MBG DL (E) 23** read - **pag. 2** **id.**.
 * Some read 'five of them were foolish and five prudent', with **HDLE 21130** **Ital** **lex.** **Brx.** **Am Memphis**. **EX 4** **Ac.** as text, so **Syrr**.
 * 'That is, 'with them,' the virgin.

*T.B. adds 'coming,' with EX13c.1 most others Ital Am Srr; BCDLX Memph omit.
 *Some read 'way, or at for 'not,' with B CDEN323c.1; PALE1330 have see.
 *T.B. adds 'But,' with CPELMUX2.
 USrr; MARDEA13c. Am omit.
 *T.B. adds 'in which the Son of man comes,' with E.c.1; NABC.DLX23c.113 Ital Vulg Srr. Memph omit.
 *A.L.33c.1c.1c.2c.3c.4c.5c.6c.7c.8c.9c.10c.11c.12c.13c.14c.15c.16c.17c.18c.19c.20c.21c.22c.23c.24c.25c.26c.27c.28c.29c.30c.31c.32c.33c.34c.35c.36c.37c.38c.39c.40c.41c.42c.43c.44c.45c.46c.47c.48c.49c.50c.51c.52c.53c.54c.55c.56c.57c.58c.59c.60c.61c.62c.63c.64c.65c.66c.67c.68c.69c.70c.71c.72c.73c.74c.75c.76c.77c.78c.79c.80c.81c.82c.83c.84c.85c.86c.87c.88c.89c.90c.91c.92c.93c.94c.95c.96c.97c.98c.99c.100c.101c.102c.103c.104c.105c.106c.107c.108c.109c.110c.111c.112c.113c.114c.115c.116c.117c.118c.119c.120c.121c.122c.123c.124c.125c.126c.127c.128c.129c.130c.131c.132c.133c.134c.135c.136c.137c.138c.139c.140c.141c.142c.143c.144c.145c.146c.147c.148c.149c.150c.151c.152c.153c.154c.155c.156c.157c.158c.159c.160c.161c.162c.163c.164c.165c.166c.167c.168c.169c.170c.171c.172c.173c.174c.175c.176c.177c.178c.179c.180c.181c.182c.183c.184c.185c.186c.187c.188c.189c.190c.191c.192c.193c.194c.195c.196c.197c.198c.199c.200c.201c.202c.203c.204c.205c.206c.207c.208c.209c.210c.211c.212c.213c.214c.215c.216c.217c.218c.219c.220c.221c.222c.223c.224c.225c.226c.227c.228c.229c.230c.231c.232c.233c.234c.235c.236c.237c.238c.239c.240c.241c.242c.243c.244c.245c.246c.247c.248c.249c.250c.251c.252c.253c.254c.255c.256c.257c.258c.259c.260c.261c.262c.263c.264c.265c.266c.267c.268c.269c.270c.271c.272c.273c.274c.275c.276c.277c.278c.279c.280c.281c.282c.283c.284c.285c.286c.287c.288c.289c.290c.291c.292c.293c.294c.295c.296c.297c.298c.299c.300c.301c.302c.303c.304c.305c.306c.307c.308c.309c.310c.311c.312c.313c.314c.315c.316c.317c.318c.319c.320c.321c.322c.323c.324c.325c.326c.327c.328c.329c.330c.331c.332c.333c.334c.335c.336c.337c.338c.339c.340c.341c.342c.343c.344c.345c.346c.347c.348c.349c.350c.351c.352c.353c.354c.355c.356c.357c.358c.359c.360c.361c.362c.363c.364c.365c.366c.367c.368c.369c.370c.371c.372c.373c.374c.375c.376c.377c.378c.379c.380c.381c.382c.383c.384c.385c.386c.387c.388c.389c.390c.391c.392c.393c.394c.395c.396c.397c.398c.399c.400c.401c.402c.403c.404c.405c.406c.407c.408c.409c.410c.411c.412c.413c.414c.415c.416c.417c.418c.419c.420c.421c.422c.423c.424c.425c.426c.427c.428c.429c.430c.431c.432c.433c.434c.435c.436c.437c.438c.439c.440c.441c.442c.443c.444c.445c.446c.447c.448c.449c.450c.451c.452c.453c.454c.455c.456c.457c.458c.459c.460c.461c.462c.463c.464c.465c.466c.467c.468c.469c.470c.471c.472c.473c.474c.475c.476c.477c.478c.479c.480c.481c.482c.483c.484c.485c.486c.487c.488c.489c.490c.491c.492c.493c.494c.495c.496c.497c.498c.499c.500c.501c.502c.503c.504c.505c.506c.507c.508c.509c.510c.511c.512c.513c.514c.515c.516c.517c.518c.519c.520c.521c.522c.523c.524c.525c.526c.527c.528c.529c.530c.531c.532c.533c.534c.535c.536c.537c.538c.539c.540c.541c.542c.543c.544c.545c.546c.547c.548c.549c.550c.551c.552c.553c.554c.555c.556c.557c.558c.559c.560c.561c.562c.563c.564c.565c.566c.567c.568c.569c.570c.571c.572c.573c.574c.575c.576c.577c.578c.579c.580c.581c.582c.583c.584c.585c.586c.587c.588c.589c.590c.591c.592c.593c.594c.595c.596c.597c.598c.599c.600c.601c.602c.603c.604c.605c.606c.607c.608c.609c.610c.611c.612c.613c.614c.615c.616c.617c.618c.619c.620c.621c.622c.623c.624c.625c.626c.627c.628c.629c.630c.631c.632c.633c.634c.635c.636c.637c.638c.639c.640c.641c.642c.643c.644c.645c.646c.647c.648c.649c.650c.651c.652c.653c.654c.655c.656c.657c.658c.659c.660c.661c.662c.663c.664c.665c.666c.667c.668c.669c.670c.671c.672c.673c.674c.675c.676c.677c.678c.679c.680c.681c.682c.683c.684c.685c.686c.687c.688c.689c.690c.691c.692c.693c.694c.695c.696c.697c.698c.699c.700c.701c.702c.703c.704c.705c.706c.707c.708c.709c.710c.711c.712c.713c.714c.715c.716c.717c.718c.719c.720c.721c.722c.723c.724c.725c.726c.727c.728c.729c.730c.731c.732c.733c.734c.735c.736c.737c.738c.739c.740c.741c.742c.743c.744c.745c.746c.747c.748c.749c.750c.751c.752c.753c.754c.755c.756c.757c.758c.759c.760c.761c.762c.763c.764c.765c.766c.767c.768c.769c.770c.771c.772c.773c.774c.775c.776c.777c.778c.779c.780c.781c.782c.783c.784c.785c.786c.787c.788c.789c.790c.791c.792c.793c.794c.795c.796c.797c.798c.799c.800c.801c.802c.803c.804c.805c.806c.807c.808c.

talents, saying, [My] lord, thou deliveredst me five talents; behold, I have gained five other talents besides them.²⁰ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. And he also that had received^a the two talents came to [him] and said, [My] lord, thou deliveredst me two talents; behold, I have gained two other talents besides them.²¹ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent coming to [him] said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scattered, and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is thine. And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered; thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest. Take therefore the talent from him, and give it to him that has the ten talents: for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him. And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.²² But when the Son of man comes^b in his glory, and all the^c angels with him, then shall he sit down upon his

throne of glory, and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, and the goats on [his] left. Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's foundation: for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink? and when saw we thee a stranger, and took thee in; or naked, and clothed thee? and when saw we thee ill or in prison, and came to thee? And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels: for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill and in prison, and ye did not visit me. Then shall they also answer^d saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered^e to thee? Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me. And these shall go away

^a Or 'shall have come.'
^b T. R. adds 'holy,' with A E Δ Z Ac. Syrr; B D L G H I J K L M N O P Q R S T U V W X Y Z Am Memph omit.
^c T. R. adds 'him'; it is corrupt, it has several corrected; the rest leave out 'him.'
^d Elsewhere translated 'served.'

into eternal punishment, and the righteous into life eternal.
XXVI. And it came to pass when Jesus had finished all these sayings,¹ he said to his disciples, Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified. Then the chief priests² and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas, and took counsel together in order that they might seize Jesus by subtlety and kill him; but they said, Not in the feast, that there be not a tumult among the people.³ But Jesus being in Bethany, in Simon the leper's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay at table. But the⁴ disciples seeing it became indignant, saying, To what end [was] this waste? for this⁵ might have been sold for much and been given to the poor. But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has wrought a good work toward me. For ye have the poor always with you, but me ye have not always. For in pouring out this ointment on my body, she has done it for my burying. Verily I say to you, Whosoever these glad tidings may be preached in the whole world, that also which this [woman] has done shall be spoken of for a memorial of her.⁶ Then one of the twelve, he who was called Judas Iscariote, went to the chief priests and said, What are ye willing to give me, and I will deliver him up to you? And they appointed⁷ to him thirty pieces of

silver. And from that time he sought a good opportunity that he might deliver him up.⁸ Now on the first [day] of [the] feast of⁹ unleavened bread, the disciples came to Jesus, saying,¹⁰ Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep¹¹ the passover in thy house¹² with my disciples. And the disciples did as Jesus had directed them, and they prepared the passover. And when the evening was come he lay down at table with the twelve.¹³ And as they were eating he said, Verily I say to you, that one of you shall deliver me up. And being exceedingly grieved they began to say to him, each of them, Is it I, Lord? But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he¹⁴ had not been born. And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.¹⁵ And as they were eating, Jesus, having taken [the¹⁶] bread and blessed, broke [it] and gave [it] to the disciples, and said, Take, eat: this is my body. And having taken [the¹⁷] cup and given thanks, he gave [it] to them, saying, Drink ye all of it. For this is my blood, that of the [new¹⁸] covenant, that shed for many for remission of sins. But I say to you, that I will not at all¹⁹ drink henceforth of this fruit of the vine,

¹ T. R. adds 'and the scribes,' with E Δ Z Ac. Syrr; A B D L G H I J K L M N O P Q R S T U V W X Y Z Am Memph omit.
² T. R. reads 'his,' with A E Δ Z Ac. 1 Colb Brix Syrr; A B D L G H I J K L M N O P Q R S T U V W X Y Z Am Memph omit.
³ T. R. adds 'ointment,' with E^{ac} Ac. Colb; A B D E^{ac} L Δ G H I J K L M N O P Q R S T U V W X Y Z Am Memph Syrr omit.
⁴ Or 'weighed to him.'
⁵ T. R. adds 'to him,' with A E Δ Z Ac. Brix; A B D L G H I J K L M N O P Q R S T U V W X Y Z Am Memph omit.
⁶ Or 'I keep.' it is the present, *tenet*.
⁷ *spis* or *spend* *te*, 'by thee.'

⁸ A L M N O P Q R S T U V W X Y Z Am Memph add 'disciples'; B D E Ac. 1 omit.
⁹ Lit. 'it were good for him if that man.'
¹⁰ T. R. has 'the,' with A E Δ Z Ac. and most (which also read 'given thanks' for 'blessed'); A B C D G L Z I J K L M N O P Q R S T U V W X Y Z Am Memph Syrr omit it.
¹¹ A B C D E F G L Z A X I J K L M N O P Q R S T U V W X Y Z Am Memph Syrr omit 'the.'
¹² A B L Z 35 omit 'new'; A C D E Δ Z Ac. Ital Vulg Syrr Memph insert, but it is very doubtful. In Mark xiv. 26 it is not in A B C D L Memph.
¹³ *ne* *pe*, a strengthened negative, 'in no wise.'

²⁰ A B C D L G H I J K L M N O P Q R S T U V W X Y Z Am Memph omit 'besides them'; A C F X Δ Z Ac. 1 Syrr insert, so Tisch 7th ed. (in 5th he omits), Meyer Alford.
²¹ T. R. adds 'And' or 'But,' with A F G H I J K L M N O P Q R S T U V W X Y Z Am Memph.
²² A B C L (Δ T) H I J K L M N O P Q R S T U V W X Y Z Am Memph omit *Anthe*.

until that day when I drink it new^a with you in the kingdom of my Father. And having sung a hymn, they went out to the mount of Olives.³¹ Then saith Jesus to them, All ye shall be offended^b in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after that I shall be risen, I will go before you to Galilee. And Peter answering said to him, If^c all shall be offended in thee, I will never be offended. Jesus said to him, Verily I say to thee, that during this night, before [the] cock shall crow, thou shalt deny me thrice. Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.³⁴ Then Jesus comes with them to a place called Gethsemane, and says to the^d disciples, Sit here until I go away and pray yonder. And taking with [him] Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed. Then he^e says to them, My soul is very sorrowful even unto death; remain here and watch with me. And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou [wilt]. And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me? Watch and pray, that ye enter not into temptation: the spirit indeed [is] ready,⁴² but the flesh weak. Again going away a second time he prayed saying, My Father, if this^f cannot pass [from me]^g unless I drink it, thy will

be done. And coming he found^h them again sleeping, for their eyes were heavy. And leaving them, he went away again and prayed the third time, saying the same thing.⁴⁵ Then he comes to theⁱ disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners.⁴⁶ Arise, let us go; behold, he that delivers me up has drawn nigh.⁴⁷ And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people.⁴⁸ Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss, he it is: seize him.⁴⁹ And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses.⁵⁰ But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high priest took off his ear. Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword. Or thinkest thou that I cannot now call upon my Father and he will furnish me more than twelve legions of angels? How then should the scriptures be fulfilled that thus it must be? In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I set daily [with you^j] teaching in the temple,⁵⁵ and ye did not seize me. But all this is

^a 'new', not 'new', but 'in a different manner', 'of another kind.'

^b Or 'find an occasion of stumbling.'

^c T. R. reads 'Heavenly', with P. K. H. Am. Syr. omits 'and' and 'in'; text ABCDEI L 11 33 40.

^d A C D I L 11 add 'even', reading 'his.'

^e Some read 'Jesus', with E A C, and very many; M is as T. R., with ABCDIL 11 33 40 Am. Memph.

^f T. R. adds 'cup,' with (D) E F 2 3 40 Am. Memph.; M A B C I L 11 33 omit.

^g Some omit 'from me,' with M B D L 11 33 40 Am. Memph.; A C E I L 11 33 insert.

^h T. R. reads 'finds,' with E and others; text M A B C D I K L A H 11 33 40. May read 'and coming again, he...' with M B C D I L 11 33.

ⁱ T. R. reads 'his,' with D E A C, in Am. Memph.; M A B C I L M A X 11 33 40 have 'the.'

^j Or 'kissed him carnally.'

^k M B L 33 Memph. omit; A puts the words after 'teaching.'

^l 'seize,' the whole edition.

come^a to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.⁵⁷ Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled. And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end. And the chief priests and the elders^b and the whole sanhedrim sought false witness against Jesus, so that they might put him to death. And they found none,^c though many false witnesses came forward. But at the last two false witnesses came forward and said, He^d said, I am able to destroy the temple^e of God, and in three days build it. And the high priest standing up said to him, Answerest thou nothing? What do these witnesses against thee? But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that^f thou tell us if thou art the Christ the Son of God. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed; what need have we any more of witnesses? behold, now ye have heard the^g blasphemy. What think ye? And they answering said, He is liable to the penalty of death. Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,

saying, Prophecy to us, Christ, Who is it who struck thee?

But Peter sat without in the palace-court; and a maid came to him, saying, And thou wast with Jesus the Galilean. But he denied before^h all, saying, I do not know what thou sayest. And when he had gone out into the entrance, another [maid] saw him, and says to those there, This [man] also was with Jesus the Nazarene. And again he denied with an oath: I do not know the man. And after a little, those who stood [there], coming to [him], said to Peter, Truly thou too art of them, for also thy speech makes thee manifest. Then he began to curse and to swear, I know not the man. And immediately [the] cock crew. And Peter remembered the word of Jesus, who had said [to himⁱ], Before [the] cock crow thou shalt deny me thrice. And he went forth without, and wept bitterly.

XXVII. And when it was morning all the chief priests and the elders of the people took counsel against^j Jesus so that they might put him to death. And having bound him they led him away, and delivered him up to Pontius Pilate, the governor.

Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the^k elders, saying, I have sinned [in] having delivered up guiltless blood. But they said, What is that to us? see thou [to that]. And having cast down the pieces of silver in the temple,^l he left the place, and went away and

^a I have translated this as the words of the Lord; compare Mark xiv. 40. If the words of the evangelist, as chap. i. 22, xxi. 4, we must say 'came to pass.'

^b M B D L 40 Am. Memph. leave out 'and the elders,' A C E N 11 33 40. Iriz. Syr. insert.

^c T. R., with A C E F P 11 33, adds 'and,' and 'they found none' after 'forward,' M B C L N 1 Am. Memph. read as in text.

^d 'seize,' the whole edition.

^e 'Ira,' but used in scripture, and more particularly by John, in the same sense as 'to,' but still with a shade of purpose in it. He adjured him

^f 'to the end that.'

^g T. R. reads 'his,' with A C E F 11 33 40, and most, Syr.; M B D L 40 Am. Memph. omit 'seize.'

^h 'and' is used both for the palace, as a whole, and the court round which the buildings were.

ⁱ A C F H M S U V X P A 1 add 'seize,' 'them.'

^j Many omit 'to him,' with M B D L 33 Am.; A C E X 11 33 40. Syr. Memph. insert.

^k Or perhaps 'as to,' see 1 Cor. xv. 15.

^l M B L 23 Memph. omit 'Ira.' M B C L 23 omit the second article. M B L X F 21 33 do the same in ver. 12.

⁸ hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban,¹ since it is [the] price of blood. And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers. Wherefore that field has been called Blood-field unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And I took² the thirty pieces of silver, the price of him that was set a price on, whom [they who were] of the sons of Israel had set a price on, and they gave³ them for the field of the potter, according as [the] Lord commanded me.

¹¹ But Jesus stood before the governor. And the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. And when he was accused of the chief priests and the elders, he answered nothing. Then says Pilate to him, Hearest thou not how many things they witness against thee? And he answered him not so much as one word, so that the governor wondered exceedingly. Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would. And they had then a notable prisoner, named Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ? For he knew that they had delivered him up through envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous man; for I have suffered to-day many things in a

³⁰ dream because of him. But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus.

³¹ And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say,³² Let him be crucified. And the governor³³ said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous³⁴ one: see ye [to it]. And all the people answering said, His blood [be] on us and on our children. Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.

³⁷ Then the soldiers of the governor, having taken Jesus with [them] to the praetorium, gathered against³⁸ him the whole band,³⁹ and having taken off his garment, put on⁴⁰ him a scarlet cloak, and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! And having spit upon him, they took the reed and beat [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.

⁴² And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] that he might bear his cross. And

having come to a place called Golgotha, which means⁴¹ Place of a skull, they gave to him to drink vinegar⁴² mingled with gall; and having tasted [it], he would not drink. And having crucified him, they parted his clothes amongst [themselves], casting lots.⁴³ And sitting down, they kept guard over him there. And they set up over his head his accusation written: This is Jesus, the King of the Jews. Then are crucified with him two robbers, one on the right hand and one on the left. But the passers-by reviled him, shaking their heads and saying, Thou that destroyest the temple⁴⁴ and buildest it in three days, save thyself. If thou art Son of God, descend from the cross. [And⁴⁵] in like manner the chief priests also,⁴⁶ mocking, with the scribes and elders,⁴⁷ said, He saved others, himself he cannot save. He is⁴⁸ King of Israel: let him descend now from the cross, and we will believe on⁴⁹ him. He trusted upon God: let him save him now if he will [have] him. For he said, I am Son of God. And the robbers also who had been crucified with him cast the same reproaches on him.

⁵¹ Now from [the] sixth hour there was darkness over the whole land⁵² until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of those who stood there, when they heard [it], said, This [man] calls for Elias. And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.

⁵⁵ But the rest said, Let be; let us see if Elias comes to save him. And Jesus, having again cried with a loud voice, gave up the ghost. And lo, the veil of the temple⁵⁶ was rent in two from the top to the bottom, and the earth was shaken, and the rocks were rent, and the tombs were opened; and many bodies of the saints fallen asleep arose, and going out of the tombs after his arising, entered into the holy city and appeared unto many. But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God.

⁵⁸ And there were there many women beholding from afar off, who⁵⁹ had followed Jesus from Galilee ministering⁶⁰ to him, among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

⁶¹ Now when even was come there came a rich man of Arimathea, his name Joseph, who also himself was a disciple to Jesus. He, going to Pilate, begged the body of Jesus. Then Pilate commanded the body⁶² to be given up. And Joseph having got the body, wrapped⁶³ it in a clean linen cloth, and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.

⁶⁴ But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

⁶⁵ Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to

¹ *Kodabai*, the treasury of the temple: cf. Mark vii. 11.

² Or 'they took.'

³ *Am Syrr* read 'I gave.'

⁴ *T. R.* adds 'to him,' with *E. L. A. c.*; *M. A. B. D. K. A. P. II.* 2133 *am Ital* (exc. *Rex*) *Am Syrr* *Memph* omit.

⁵ *M. B. D. K. P.* have 'and he said,' *A. B. D. A. c.* have *ἔφη*; *D. L. I. a. c.* also, but with *Acyr* instead of *ἐφ*, and so *Ital Am Memph*.

⁶ *M. has* *ἱεραία*, with *(A) E. L. (Δ) A. c.* and most, *Am Memph*; *B. D. Ver* *Verunt* 'righteous one,' reading 'of this blood.' *A. A.* read *καὶ οὐκ ἔστιν ἱεραία*.

⁷ *ἔν* *οὐκ*, as their object.

⁸ *ἑκατόν*, either a maniple, the third part of a cohort of five hundred men or less, or a cohort in a loose sense.

⁹ Literally 'put round.'

⁴¹ Literally 'is called.'

⁴² Many read 'wine,' with *M. B. D. K. L. II.* 133 *am Memph*; *cf. A. B. N. A. c.* *Syrr*. The drink of the soldiers was sour wine.

⁴³ *T. R.* adds 'that that might be fulfilled which was spoken through the prophet. They parted my garments among them and on my vesture they cast lots,' with *Δ. I. Ver* *Ver Colb Am*.

⁴⁴ *ἑαυτοῦ*, the house itself.

⁴⁵ *M. A. L. II.* *Ver* omit 'And,' and 'also,' *B. K. I.* 33 *am Ital* (exc. *Corb*) omit 'And' only.

⁴⁶ *E. A. c.* *Brit Syrr* add 'and Pharisees.'

⁴⁷ *T. R.* reads 'If he be,' with *A. B. A. c.* *Ital Vulg Syrr Memph*; *M. B. D. L. A. c.* omit 'If.'

⁴⁸ *T. R.* omits 'on' (*ἐν*). *M. B. L. A. c.* *ἔν* *οὐκ*; *Δ. I. a. c.* *ἔν* *οὐκ*; *E. A. c.* *ἔν* *οὐκ*; *A. D. I. a. c.* *ἔν* *οὐκ* simply, *Ital Am* also probably.

⁴⁹ Or 'earth.'

⁵⁰ *οὐκ*, 'who were such as,' the character as well as the persons.

⁵¹ Elsewhere translated 'serving.'

⁵² *M. B. L. I. A. c.* omit the second *ὡς* *ἡμέρα*.

⁵³ Or 'took the body and wrapped.'

